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Hygiasticon:

OR, A

TREATISE

Of the MEANS of

Health *and* Long Life.

Written originally in LATIN, by

LEONARD LESSIUS.

Now rendered into ENGLISH,

By *T. SMITH.*

Whereunto is annexed,

Cornaro's TREATISE

OF THE

Benefits *of a* Sober Life.

Accipe nunc, victus tenuis, quæ quantaque secum
Afferat: imprimis valeas benè: nam variæ res
Ut noceant Homini, credas, memor illius escæ,
Quæ simplex olim tibi sederit. At simul assis
Miscueris elixa; simul conchylia turdis;
Dulcia se in bilem vertent, Stomachoque tumultum
Lenta feret Pituita. Vides, ut pallidus omnis
Cœna desurgat dubia? Quin Corpus onustum
Hesternis vitiis animum quoque prægravat unà,
Atque affigit humo Divinæ particulam Auræ.

HOR. SAT. II. L. II.

LONDON:

Printed for the AUTHOR, and sold by CHARLES HITCH, in *Paternoster-Row*, and WILLIAM FLACHTON, *Bookseller*, in *Canterbury*. M.DCC.XLII.

For an account of Lessius
see Wakefield p 240

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THE

PREFACE.

THE Profusion of Luxury and Intemperance, into which this Age is fallen, renders every Attempt to extirpate them, and to enforce the Practice of their contrary Virtues, not only justifiable, but necessary. In all extreme and desperate Maladies and Disorders, as well of Mind as Body, no Help should be refused: For in such Cases, not so much the Means or Instrument, as the Removal of the Evils is to be regarded. Experience has often confirmed to us, that the greatest Events frequently arise from the slendereſt Causes. Upon this Consideration I have ventured to endeavour, by a modern Translation of the ensuing Treatises of *Lessius* and *Cornaro*, the reviving and bringing to light those excellent, though long-neglected and concealed Rules and Precepts of Temperance and Sobriety, therein laid down and prescribed to Mankind; without entering into a tedious and laboured Apology for my Inequality to the Task, which, I think, savours more of Pride and Conceitedness in a Publisher, than any unfeigned Lowliness and humble Opinion of himself. And as to the Character and Reputation of the original Trea-

tiſes, they are too well eſtabliſhed to need a Recommendation. I ſhall therefore, only in Compliance with a prevalent Cuſtom, give the following brief Account, which *Collier* has delivered concerning their reſpective Authors.

Leonard Leſſius, a Jeſuit, was born near *Antwerp*, *October* 1, 1554. He taught Philoſophy and Divinity at *Louvain* in the *Jeſuits College*, and died *Jan.* 5, 1623, at the Age of 69. He left ſeveral Works behind him, which have been publiſhed in two Volumes, *Folio*. This *Leſſius* was one of the firſt that taught *Semi-Pelagianiſm*, or the Doctrine of *Molino* in the *Low-Countries*, which drew upon him the Cenſure of the Divines of *Louvain* in 1588. The Hiſtory whereof may be ſeen in the Apology, printed at *Bruſſels* in 1688. Thus much for *Leſſius*.

Lewis Cornaro, deſcended from one of the moſt noble and illuſtrious Families of *Venice*, was born in the 15th Century. He wrote a Book of the *Advantage of Temperance*, tranſlated into *Latin* by *Leſſius*. He died at *Padua* in 1565, being about a hundred Years old. *Thuanus* in the 38th Book of his Hiſtory gives a Character of him, Part of which I ſhall tranſcribe for the Reader. "*Lewis Cornaro*, *ſays he*, was an extraordinary and admirable Inſtance of Long Life; for he lived a hundred Years without any Decay in his Health or Underſtanding. By his Temperance and the Regimen he obſerved, he recovered his Conſtitution from ſome Infirmities, the Liberty of his Youth had brought upon him; and likewiſe by the Force of Thought and Care conquered his natural

" natural Propenſity to Choler; inſomuch that " when he came to be old, he enjoyed an ex- " traordinary Degree of Health, and was as " remarkable for the Equality and Sedateneſs " of his Temper, as he had been formerly for " his Paſſion. He wrote Books on this Argu- " ment in his Old Age, in which he mentions " the Diſorder of his Youth, and promiſes " himſelf a great many Years to come: Nei- " ther was he deceived in his Expectation; for " he held out above a Hundred, and then " died a very eaſy Death. His Wife, who " was no leſs aged than himſelf, ſurvived " him."

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CORNARO'S TREATISE,

Of the the Benefits of a sober Life.

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ERRATA.

PAGE 8, line 1, *for* Meaning *read* Measure; line 2, *for* sought *read* discovered; line 7, *the Word* my *omitted*; *as thus:* The main End and Scope of my Design. P. 16, l. 8, *the Word* almost *omitted*; *as thus:* notwithstanding almost all the Monks in general, *&c.*

Page 38, line 24, *for* that *read* the; p. 73, l. 22, *for* Velalricus *read* Udalricus; p. 78, l. 25, *for* Vessel *read* Vassal; p. 85, l. 22, *for* optical *read* optick; p. 93, l. 23, *for* and *read* or; p. 101, l. 6. *for* Appetite *read* Aptitude.

In CORNARO. Page 1, line 6, *for* Restraint *read* Necessiry; p. 3, l. 9, *for* Ascendant *read* Ascendent.

Hygiasticon:

OR, A

TREATISE

Of the MEANS of

Health *and* Long Life.

CHAP. I.

The Occasion and Scope of this Work.

THE many copious and learned Treatises already extant on the Subject of the Preservation of Health, seem at first View to render this present Attempt of mine altogether unnecessary and vain. But when I reflect on the almost infinite Number of Rules and Cautions they abound with,

concerning the Quality and Quantity of Meat and Drink; concerning Air, Sleep, and Exercise; the Seasons of the Year, Purgations, Bleedings, and the like: And besides, the many different Kinds of Compound, Opiate, and other exquisite Remedies therein prescribed: And when I consider too, into what a Labyrinth of Care the exact Observation of these Things must of necessity involve Men, and what a downright Slavery it must be to every Person, who endeavours punctually to perform each particular Circumstance in this Matter enjoined him: I say again, when I seriously reflect on the nice Performance which is required of all these Physical Injunctions; I cannot help flattering myself, but that this Treatise of mine, whose Rules are fewer, less perplexing, and equally as beneficial, will not be deemed impertinent, but meet with a favourable Construction, and kind Reception from the World.

And (moreover), besides the Difficulty of an exact Conformity to such a Multiplicity of Rules and Maxims, it is to be remarked, that when Men shall have done their utmost in this Point, [redacted] the Issue or Success of their Endeavours commonly falls short; nay, many times quite contrary to Expectation:

And

And the Reaſon ſeems to be this; either a total Neglect, or ſlight Obſervance of ſomewhat ſeemingly trifling and inconſiderable; yet on the critical Performance, or ſtrict Practice whereof, perhaps depended the whole Buſineſs. For the Wills and Humours of Men (we know) are ſtubborn and uncontroulable, and their Appetites too ungovernable to admit of any violent Reſtraints. Men (we ſee) will, at leaſt the generality of them, eat and drink, and live according to the ordinary Courſe of the World, and indulge their ſenſual Appetites in every thing to the full. Thus comes it to paſs, that all their other Care and Diligence concerning theſe Phyſical Maxims, or Preſcripts, in the End produce little or no Benefit at all. Hence proceeds that Averſion, which moſt Men retain for the Advices and Injunctions of Phyſicians, and their Forwardneſs to decline them, and to leave all entirely to Nature, and Event. To live phyſically they hold (according to the old * Proverb) is to live miſerably; and they look upon it as a very great Unhappineſs for a Man to be dieted, to be denied the free Uſe (perhaps) of an inſatiable Appetite, or

* Qui medicè vivit, miſerè vivit.

Desire. To be kept (as it were) under such a perpetual Awe and Restraint, they imagine to themselves to be as deplorable a Condition as can befal him. For this Reason they are for giving a loose to their unruly Desires, without consulting either the Quality or the Quantity of their Food, but fall to it twice or thrice, or oftener in a Day, and stick to it as long (perhaps) as their greedy Appetites will hold out. And when once their Bodies are full and satisfied, the very next Thing pitched upon, is an immediate Recourse, or Application, for some time, to Business, exercising the Faculties of their Minds in the Contemplation and Pursuit of some weighty and important Concerns. There is no such thing as perswading them to the Use of purgative Evacuations at proper Seasons, or before the Disease begins to gather upon them, concluding all is well and safe within, so long as nothing outwardly appears, or is felt to convince them to the contrary. Thus it happens, that their Bodies at long-run become full of crude and vicious Humours, which through a thoughtless Continuance do not only insensibly increase upon them, but at last turn to Putrefaction, and grow malignant. So that upon every light Occasion of either Heat or Cold, of Winds, or Weather,

Weather, of extraordinary Labour, or any other Inconvenience or Exceſs, a dangerous Inflammation enſues, and vents itſelf in mortal Sickneſſes, and acute Diſeaſes.

Many Inſtances of excellent Men have I myſelf ſeen ſnatched away by an untimely Death merely upon this very Account; who (no doubt) might have arrived at an advanced Age, had they but obſerved a due Regimen; and by their Learning, and good Works, might have been both a Benefit and an Ornament to their Country, and thereby (in all probability) have added to their own Glory in a better World. Numbers unqueſtionably there are of all Sorts and Degrees of Perſons, as well Clergy, as Laity, who being either wholly ignorant of, or not duly conſidering this Matter, enjoy but an imperfect Share of Health; and who for want of being better informed, or thoroughly convinced of it, find themſelves grievouſly obſtructed in their Studies, and in the Diſcharge of thoſe Offices and Functions of the Mind, which is, or at leaſt ought to be, their Deſire, as well as Duty and Intereſt to perform.

Having therefore for a long Time ſeriouſly and maturely weighed this Point, I at laſt concluded within myſelf, that it would prove a Work of no ſmall Importance, to inform the World of that Method of preſerving Health, which I myſelf have ſo long, and ſo happily experienced; and which has for many Years paſt preſerved not only my Body ſound, but alſo my Senſes and rational Faculties free, and clear. The bodily Inconveniences I laboured under, before I entered upon this Courſe, were numerous; nay, I was ſo far gone, that even the ableſt Phyſicians of the Times deſpaired of my living much longer: And no leſs happy were the Effects of ſuch a Regimen to divers others, than to myſelf; being indeed the very ſelf-ſame, which Holy-Men and Sage Philoſophers of old practiſed: And it conſiſts chiefly in this, *viz.* a right Ordering of our Diet, and in a certain Moderation of our Meat and Drink: Such a Moderation I mean, as is neither troubleſome nor deſtructive to Nature, but on the contrary, the very reverſe; adding daily as well Strength to the Body, as Vigour to the Soul.

While my Thoughts were intenſely employed on theſe Matters, I was interrupted by

by a Perſon of Quality, who brought with him a little Book, wrote in *Italian*, entitled, *The Benefits of a Sober Life*; which he frankly offered and recommended to my Peruſal. The Author of it was one *Lewis Cornaro*, a *Venetian*, a Man poſſeſſed of many excellent Qualifications, liberally endowed with the Gifts of Fortune, and univerſally eſteemed and reſpected. In which Book this Courſe of Life is wonderfully commended to all Men, and confirmed by long and undoubted Experience. I was ſo exceedingly delighted with the Reading of it, that I judged it well worthy a *Latin* Verſion, and highly deſerving a Publication.

That this Subject is not foreign to the Profeſſion of a Divine.

I would not that any Man ſhould entertain any odd Notions of this Affair, that I, who am a profeſſed Divine, ſhould take the Liberty of Writing on this Subject. In the Theory of Phyſick I have long ago made a conſiderable Progreſs; and I flatter myſelf, the preſent Deſign is no way diſcrepant to the Profeſſion of a Clergyman: In conſideration that it is the Divine Virtue of Temperance, that is chiefly in Queſtion; to wit, wherein it conſiſts, what are the proper Means to compaſs it, what

may be the true Meaning of its Object, how this Measure may be sought, and in fine, what are the Benefits and Advantages resulting from it. Such a Search, such a Study as this, is not wholly physical; for both Divinity and moral Philosophy are intermixed with it.

Besides, the main End and Scope of Design is well becoming a Divine. For my principal Aim is the furnishing the Religious and Devout with such Rules and Methods of living, as may make them with the greater Chearfulness, Ease, and Zeal, apply themselves to the faithful Service of the Great God, and of our Saviour, Christ Jesus. It is, indeed, hardly credible with how great Alacrity, and with what inward Consolation, those Persons, who addict themselves to Sobriety, may (if so be they have any reasonable Notions at all of Divine Mysteries) attend Divine Service and the Preaching of the Gospel, their private Devotions and Meditations, and in fine, every Spiritual Exercise. And this, in reality, was the principal View I had in the Writing of this Treatise; this my chiefest Wish and Desire. As for the Help or Advantage that it affords the Studious and Contemplative, I shall say nothing

thing of it at preſent, intending to ſpeak more at large hereafter. Whether, therefore, you regard the Subject-matter, or the End, be that as it will; ſtill I look upon it, that this Treatiſe is no way unbecoming, or unworthy the Pen of a Divine. Thus, friendly Reader, have I given you my Reaſons for the Undertaking of this Work.

CHAP. II.

Of the true Meaning of a Life of Sobriety, and of the due Proportion of our Food, viz. *Meat and Drink.*

BUT (to paſs from the general Scope and Deſign of my Undertaking) I come now to the Matter itſelf; in treating whereof I ſhall conſider theſe three Things: Firſt, What is meant by a ſober Life: Secondly, What is the Method required to the rightly adjuſting of our Diet: And, Thirdly and Laſtly, What are the Benefits and Advantages reſulting from it.

As to the firſt Point, That is properly ſtiled a ſober Life or Diet, which ſtints us in our Meals, and will not ſuffer us to exceed

ceed the Bounds of Temperance, or to ſwallow more down, or oftener, than our Conſtitutions will well bear, and our Stomachs rightly and eaſily digeſt, with reference to the Functions of the intellectual Faculties. This is what we term an orderly, regular, or temperate Life or Diet: Which Phraſes or Denominations we ſhall ſeverally make uſe of to ſignify one and the ſame Thing. The Matter then, about which this Diet is principally converſant, is Meat, and Drink; wherein a conſtant Meaſure is to be kept. Tho' it equally concerns the Care and Regulation of all other Things; ſuch as immoderate Heat and Cold, exceſſive Labour, and the like; all which heap many Inconveniences on the Body, and many times diſturb at leaſt, if not totally obſtruct the Operations of the Mind.

Different Conſtitutions require different Meaſures.

Now this Meaſure or Proportion is not the ſame with reſpect to all, but very different according to the various Conſtitutions, particular Strength, and unequal Ages of Men. For one Degree of Proportion is due to Youth, when in its Flower, another to Maturity, and a third to Old Age. The Sickly and Infirm, the Sound and Robuſt,

Robuſt, the Phlegmatick and Cholerick, have likewiſe their ſeveral Meaſures; in regard, that in ſuch a Diverſity of Complexions the Faculties of the Stomach are very different. Now the Meaſure of Food ought to be as preciſely adjuſted to the Quality and Condition of the Stomach as poſſible; and ſo indeed it may be ſaid to be very exactly proportioned, when the Stomach kindly receives its Food, and in the midſt of any bodily or mental Exerciſes, can by its concoctive and digeſtive Powers turn it into its due and proper Nouriſhment.

What is every one's due Meaſure.

I ſay, in the midſt of any bodily or mental Exerciſes, *&c.* in reſpect, that Men of robuſt Conſtitutions and much Labour, require more Food than the Tender, Studious, and Contemplative. For mental Employments greatly prejudice and retard the Concoction: And that, either becauſe in drawing up the full Force of the Soul, they do (in a manner) leſſen and ſuſpend the Power and Actions of the inferior Faculties. Thus, for inſtance, when our Thoughts are actually very intent upon Study, we are many times deaf to the very Striking of a Clock, and for the moſt Part blind to, and regardleſs of any

any thing, that repreſents itſelf to our Sight, or other Senſes: Or, it may be, becauſe they do call off not only the animal, but the vital and natural Spirits themſelves from their proper Offices. And often from hence it is, that a third Part of the Food ſhall ſuffice thoſe, whoſe Profeſſion or Studies oblige them to read or write much, which is neceſſary for them, that only apply themſelves to bodily Exerciſes or hard Labour; altho' an Equality of Age and Conſtitution might otherwiſe (perhaps) demand an Equality in both their Diets.

The great Difficulty then lies in finding out this Meaſure, which St. *Auſtin* of old well obſerved in his 4th Book againſt *Julian*, writing to this Effect: "Now in the Act "of that neceſſary Pleaſure of Eating, with "which we refreſh our Bodies; who is able "in Words to expreſs, in how bewitching "a manner the agreeable Senſation thereof "infatuates and prevents us from diſcerning "the Meaſure of Neceſſity? For, if there "be any of thoſe Proviſions, that yield a "more than ordinary Delight in the Eating "thereof, ſet before us, we are thereby "quickly, and eaſily tempted to overlook "the Meaſure of Neceſſity, and to go be-

"yond

" yond thoſe Bounds and Limits of Eating, " which are conſiſtent with our Health; " whilſt we cannot be prevailed upon to " think that a ſufficient Portion, which in " reality is ſo; but are ever willingly de- " luded by their delicious Provocation, and " fancy ourſelves to be about the Buſineſs " of Health, when in very deed we are but " too freely indulging the Service of Plea- " ſure. So that Luſt knows not the Limi- " tations of Neceſſity." Thus he aſcribes the Cauſe of this Difficulty to Pleaſure, which blinds us ſo, that we cannot diſcern the Bounds of Moderation; ſtill inticing us on, and perſuading us, that we do but make proviſion for Health, when in reality we are only contending for Pleaſure. The Diſcovery therefore of this Meaſure I ſhall make my Buſineſs to diſcourſe of in the ſecond Place, producing Rules for the clear and certain Attainment of it.

Whether Students in Colleges, *&c.* ought to be ſolicitous concerning this Meaſure.

But here, perhaps, it may be objected, that in regular Societies, ſuch as are Colleges in the Univerſities, *&c.* no ſuch ſtrict Obſervance is required concerning this Meaſure; inaſmuch as either the

the Statutes of the Societies, or the diſcreet Orders of Superiors, have allotted a Sufficiency, appointing, according to the different Seaſons of the Year, ſuch and ſuch Portions of ſuch and ſuch animal Food and light Vegetables, and ſuch Quantities of Wine and Beer, as are convenient; each of them being proportioned out by Weight and Meaſure: So that the Students boldly affirm, there can be no Danger of Exceſs, with a Proviſo they do not exceed their ſtinted Allowances. It will be difficult, I fear, to convince theſe Gentlemen, that thoſe Catarrhs, Coughs, Head-aches, Pains of the Stomach, Fevers, and others the like Maladies, which often infeſt them, are the Effects only of an Exceſs of their Diet. They will readily enough lay the Blame on either the Winds, a bad Air, too frequent Watchings, tedious Lucubrations, or any other the like external Cauſe: But their Opinions and Notions are certainly very erroneous; for it cannot poſſibly be, that any one particular Stint ſhould be found proportionable to ſuch a variety of Appetites and Complexions: So that what is but reaſonable and requiſite for an hail, ſtrong, and ſprightly Youth, is more than twice or thrice the Portion of an aged, infirm Perſon. And this, I think, is a Truth,

Truth, manifeſt without Demonſtration. Now theſe various Allowances, which are appointed at the Diſcretion of the Governors and Founders of ſuch Societies, are not intended as juſt Meaſures for every Man: No; (theſe Stints being judged ſufficient for the Cravings of the ſtrongeſt and largeſt Stomachs) but that thoſe, who are of more weakly Appetites, might have an Opportunity of exerciſing their Virtue by a voluntary Abſtinence, and of keeping themſelves within the Bounds of Reaſon and Moderation. For it is nothing very extraordinary, nor very meritorious, to ſhew one's ſelf temperate in the Abſence of Temptations: But to be able to ſit an hungry in the midſt of provoking Dainties, this is a Virtue, and a Victory indeed, and well pleaſing to Almighty God. To the end, therefore, the Exerciſe of this Virtue, and the Rewards attending it in this, and in another Life, might not be wanting to thoſe, who ſeek and endeavour after them; the Benefactors and Eſtabliſhers of religious Societies have perhaps dealt out a larger Portion, and more of Variety, than is abſolutely neceſſary, or than they would willingly each ſhould conſume. In relation to this we have a very ſingular Example in the Life of *Pachomius*, faithfully written above a thouſand Years

Years ago, as it is extant in *Surius*; wherein it is reported, that this very *Pachomius*, in his Monaſteries, and eſpecially in thoſe, that younger Students lived in, ordered (beſides Bread and Salt and Herbs) ſuch or ſuch a Diſh of more delicate Proviſions to be placed before them: To the end (that notwithſtanding all the Monks in general were ſo abſtemious, as to refuſe this more inviting Banquet) yet that each of them might have it in their Power however to eat thereof, or to abſtain at Pleaſure: And ſo, if either for Mortification-ſake, or for the better qualifying themſelves for religious Worſhip, they ſhould reſolutely deny themſelves, they might be ſaid to have exerciſed a greater Virtue; ſince it is more difficult, and conſequently more commendable, to reſtrain one's Appetite amidſt Variety of provoking Dainties, than can poſſibly be allowed, when thoſe Temptations are out of Sight, or little thought of.

Nor do I think, that this Opinion will at all appear the leſs probable for ſuppoſing, that in this Allowance of Variety and Abundance there was a direct Intention of giving ſome kind of Refreſhment to Nature. Inaſmuch as the Refreſhment intended, was not this; namely, that a luxurious Intemperance

perance at any Time ſhould be ſuffered to be indulged among them, but only that there might be, now and then, an Opportunity of Delight and Recreation adminiſtred through the different and grateful Savour of various Kinds of Diſhes: However, with this Reſtraint and Caution along with it, never to permit this * *Dulce Furere* to tranſcend the Limits of Temperance, nor yet fully to gratify the Cravings of their Appetites. For whatſoever exceeds this Meaſure, is to be placed to the Account of Vice, let the Solemnity of the Occaſion be what it will, whether that of Marriage, Dedication of Temples, or any other the moſt ſacred Feaſt. Now, that we muſt always hold to be Intemperance or Exceſs, which proves more in Quantity, than the Stomach is able perfectly to concoct, without the leaſt Remains of Crudity behind.

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* Hor. *i. e.* An agreeable Frolick or Extravagance.

CHAP. III.

Seven Rules for the better Diſcovery of this right Meaſure.

NOW in order to find out this right Meaſure, it will not be improper to make uſe of the following Rules and Obſervations.

The firſt Rule is, That in caſe a Man takes ſo much Food at his Meals, as ſhall thereby render him incapable or unfit for his mental Employments, ſuch as Prayer, Meditation, ſpeculative Studies of Learning, and the like; it is then manifeſt, that he doth exceed that Meaſure which he ought to keep. For both Nature and Reaſon demand, that the vegetative Part in Man (that is that wherein the Growth and Preſervation of the Body do conſiſt) ſhould be ſo managed and nouriſhed, that no Offence or Hurt ſhould be thereby given to the animal and reaſonable Faculties of the Soul; inaſmuch as the vegetative Part is ordained as an Aſſiſtant to theſe other, and for that Reaſon ſhould be of the utmoſt Furtherance and

and Aid, inſtead of an Obſtruction to them, in their ſeveral Functions and Operations. Whenever therefore, on account of the vegetative Part, there is ſo much Food taken as proves of any remarkable Offence or Moleſtation to the Operations of the ſuperior Faculties, namely, of the Senſes, the Imagination, the Underſtanding, or the Memory; then it is, I think, evidently plain, that an Exceſs of Diet has been indulged. Now this Irregularity cauſes Abundance of Vapours to be emitted out of the Stomach into the Head; from whence alone proceed this Offence and Impediment to the nobler Parts, which (as Experience teſtifies) would be but ſparingly conveyed thither, was but a due Meaſure rightly obſerved. For all thoſe, that are ſober Livers, are as expert, briſk, and active, and equally as capable of going through any Exerciſe, the intellectual Faculties ſhall require, as well after as before their Meals: And this *Cornaro* himſelf (whoſe Treatiſe of *The Benefits of a Sober Life*, is hereunto ſubjoined) doth often teſtify; and it is no more than what I myſelf, and divers others of the ſame Society do daily experience. Nay, thoſe ancient and holy Fathers, whoſe Diet was but once a Day, and that but ſlender, were not one Jot the leſs qualified for their

ſpiritual Exerciſes, nor thereby rendered leſs capable of performing them aright. If ſo, with how much the greater Eaſe then may thoſe perform their religious Duties, who divide the Quantity, and twice a-day moderately refreſh Nature?

I obſerved to you before, that thoſe Vapours and Fumes, which cloud or darken the Underſtanding, do chiefly proceed from the Meat received into the Stomach: Chiefly, I ſay, in regard that however this be the principal, yet it is not the ſole Cauſe. For theſe Vapours ariſe not only from the Meat immediately before taken, which begins to be diſſolved and concocted; but from that Abundance of Blood and Humours alſo, which are lodged in the Liver, the Spleen, and the Veins; which, together with the Food, quickly cauſe a Fermentation, and convey too great a Store of noiſom and acrid Fumes to the Brain. And theſe are Evils, which a ſober Diet can alone rectify: Temperance by Degrees will be able to leſſen this Overplus of Humours, to abate this ill Moiſture, and to reduce them both in Quality and Quantity to their due Proportions; ſo that theſe Fumes, upon a moderate Refreſhment only, ſhall vaniſh and be no more. For when Nature

Nature, by the Miniſtry of the vegetative Faculties, hath got all the Humours of the Body in a perfect Subordination, ſhe doth ſo order and diſpenſe all Things, as in a manner to ward off all Diſeaſes from the Body, and will ſuffer no Impediment to interfere with the ſuperior Functions and Duties of the Soul. Nor is it of any Conſequence at all, that Men of ſober Characters are addicted to the uſual Cuſtom of taking a Nap after Meals; ſince it is done by way of Refreſhment only, and in order to recruit thoſe Spirits, and recover that Strength, which, 'tis likely, may have been waſted by any bodily or mental Employments: For Sleep is ſubſervient to both theſe Ends. Beſides, this Nap of theirs is generally very ſhort, and what they themſelves could with Eaſe refrain from: Where it is otherwiſe indeed, that is, all thoſe who are wont to ſleep a good while; it were neceſſary, that they abate as many Hours of their Night's-reſt, as they have conſumed in Sleep the Day before. But after all, this Cuſtom of Napping moſt Phyſicians hold to be better neglected, as the contrary one is judged to be the moſt agreeable to Health.

The ſecond Rule is, That where there is ſuch a Quantity of Victuals taken at once, as doth produce any remarkable Dulneſs, or Heavineſs of Diſpoſition, contrary to what a Man before enjoyed; unleſs it be by reaſon of ſome preſent Ailment, or by reaſon of the Remains of ſome former Indiſpoſition: It is then a certain Sign, that the due Meaſure has been exceeded. For it is the only Buſineſs, and ſole Property of Meat and Drink, when moderately taken, to refreſh Nature, and to ſtrengthen and cheer the Heart. Thoſe Perſons therefore, who are of ſuch an unhappy Conſtitution, as to feel a Weight, or an Oppreſſion of Stomach upon every Meal they eat, would do wiſely in leſſening their daily Portion, and in weighing carefully the Riſe of this Miſchief; whether it ſprings from too great an Abundance of Meat and Drink, ſeparately or jointly: And when they have diſcovered where the Error lies, they muſt then immediately (if they value their own Eaſe and Health) ſet about rectifying it, by continuing to eat and drink leſs, till the Cauſe of their Diſorder ſhall entirely ceaſe.

Numbers there are, who are greatly deceived in this Matter, who altho' they feed liberally upon what is very nouriſhing, yet

are

are perpetually complaining of a peculiar Faintneſs and Weakneſs of Stomach; which they very injudiciouſly aſcribe to the want of Nouriſhment and animal Spirits: Whereupon they fall upon gratifying their Appetites with what is more delicious and luxurious ſtill, and take care to provide Breakfaſts betimes, from a vain Apprehenſion of Nature's ſinking for want of proper Suſtenance. Thus, (as I ſaid before) do they wretchedly impoſe upon themſelves by theſe their abſurd Notions and Opinions. For inſtead of a timely Abſtinence, or ſome proper Evacuation to diſburden Nature, already oppreſſed with too great a Store of ill Juice and Moiſture; they take a quite contrary Courſe, and by ſtill forcing more down, fooliſhly add to their former Diſorder. For this Weakneſs they ſo much complain of, is the ſole Effect of ill Humours, and not of the ſuppoſed Want of Nouriſhment: And this is plain from the Poorneſs of the bodily Conſtitution, and alſo from thoſe frequent Swellings and Gripings of the Belly, the juſt and almoſt unavoidable Conſequences of ſuch high Living. Now the Muſcles and Nerves are vaſtly prejudiced by reaſon of theſe groſs Humours clogging them up; through which the Spirits themſelves have their only Paſſage: Whereby it comes to

paſs, that the animal Spirits (from which, as from the common and immediate Spring of Life, every Power of Senſe and Motion in the Body is derived) in a great Meaſure are obſtructed in their Courſe, and debarred that Prerogative over the Body, which is due to them: And thus meerly from the Interception of the animal Spirits through this Exceſs of Humours, proceeds all that Weakneſs and Lumpiſhneſs of the Body, and Stupidity of the Senſes. We daily ſee Inſtances of Perſons, whoſe Bodies are thus overcharged with thoſe ill Humours and vicious Moiſture I have been ſpeaking of, to confirm the Truth of all this; who every Morning of their Lives feel a Debility, and an Oppreſſion of Spirits, on account of thoſe Superfluities remaining in them after their former Night's Supper and Repoſe. But when once Abſtinence and the Purgations of the Head begin to throw off theſe bad Effects, a ſudden Cheerfulneſs and Activity gradually enſue; and this Vigour would ſtill continue to encreaſe upon them, with a Proviſo they could be but content to confine themſelves to a ſpare and ſimple Diet. But in caſe they indulge themſelves in high and moiſt Foods and rich Sauces, while the Remains of theſe Moiſtures lie unconcocted

concocted in the Body, their former Indiſpoſition will quickly return again, and create them equal Torment and Uneaſineſs. The Man, therefore, that is deſirous of preſerving his Senſes and rational Faculties free and clear, and would be able to act with a ſprightly Vigour and lively Apprehenſion, muſt forbear the ſpurring of Nature on beyond her Craving; and muſt (if need be) in order to expel the contracted Humours, make a proportionate Abatement in his Diet; that ſo the Spirits may have a free, uninterrupted Paſſage through the ſeveral Parts of the Body; and that the Mind alſo may be conſtantly prepared, and apt for every Motion and Service in the Body.

The third Rule is, That we muſt be careful not to have an immediate Recourſe from an irregular Way of Life to a ſevere and preciſe one; but it is to be done cautiouſly and by Degrees, daily ſubtracting from our wonted and exceſſive Luxury by ſmall Abatements; and in this Method are we to perſevere, until we ſhall have at length arrived at that juſt Proportion, which is no ways burdenſome to Nature, nor yet prejudicial to the Operations of the intellectual

tual Faculties.* This is a common Tenet among Phyſicians, that all violent or ſudden Changes, if any thing remarkable, do prejudice or injure Nature; in regard that Cuſtom obtains almoſt the Force and Quality of Nature itſelf. Wherefore it cannot be but of very dangerous Conſequence for a Man forcibly to be driven from that, whereunto he has been ſo long accuſtomed, and inſtantly to be obliged rigorouſly to purſue the very contrary. For as that, which is contrary to Nature, ſo that likewiſe, which is contrary to long and inveterate Cuſtom, is very grievous and difficult to be undergone: And therefore it is adviſeable, that old Habits be ſhook off by Degrees, and not of a ſudden; that as our Progreſs in them was ſlow and gradual, ſo muſt our Regreſs be. And thus the Alteration, the leſs perceptible it is, the leſs Difficulty will it create us in the Performance.

The fourth Rule is, That notwithſtanding an exact Proportion cannot be preciſely adjuſted

* Dr. *Cheyne*, in his Eſſay of *Health and Long Life*, widely differs from *Leſſius*'s Opinion; who ſays, there can be no Manner of Danger in breaking off ſo pernicious a Cuſtom all at once, as is pretended: That it were as reaſonable for him that is fallen into the Fire or Water, to lie there, becauſe of the Danger of removing him ſuddenly. Vide Page 45.

adjuſted for each Perſon, conſidering the various Differences of Mens Ages, Strength and Diſpoſitions; and alſo the great Diverſity in the Nature and Quality of various Kinds of Food: Yet (generally ſpeaking) for thoſe, who are much advanced in Years, and for thoſe alſo, that are of weak Complexions, twelve or fourteen Ounces of Food a-day are judged ſufficient, and are what ought not to be exceeded: And as their Food, ſo ſhould their Drink be equal. But this is to be underſtood of thoſe only who are employed in ſedentary Profeſſions, or intellectual Studies, and uſe very little or no Exerciſe of Body. *Lewis Cornaro*, the *Venetian*, greatly extols, and approves this Meaſure: Who himſelf in the thirty-ſixth Year of his Age firſt entered on this Regimen, and continued in it with perfect Health and the Integrity of his Senſes to near fourſcore Years of Age. The Eaſtern Chriſtians likewiſe, who fled from the Perſecutions to the Deſarts of *Egypt* and *Arabia*, lived to a very great Age on this Allowance, with nothing but mere Element for Drink; and according to *Caſſian*, this Proportion was eſtabliſhed (as it were by a Law) throughout their Monaſteries. Now if theſe Holy Fathers upon long Obſervation found twelve Ounces of Bread,

Bread, without the Addition of any other Sort of Food, to be ſufficient, and by this one common Meaſure preſerved their Minds and Bodies ſound, even to a good old Age; ſurely then, that ſame Quantity of Bread, doubled by as much of any other Sort of choice Victuals, yielding twice the ſpiritous Nouriſhment, cannot but ſuffice Nature; eſpecially too, when this Conſideration goes along with it, that inſtead of Water, which was their only Drink, we now allow ourſelves in the frequent Uſe of generous Wines and ſtrong Liquors: And whatever Notions we may entertain of theſe ancient Fathers Abſtemiouſneſs; it is certain, they all conſumed not even this Meaſure, but that many ate, and drank, and lived with leſs.

That this Meaſure may ſuffice (ordinarily) even the Sound and Robuſt.

Now altho' what hitherto has been diſcourſed of in this Place is chiefly concerning the Tender, the Weak, and the Aged; yet I am of opinion, and to me it ſeems very probable, that this particular Meaſure is ſufficient for thoſe, that are in Health and Vigour, and in the Verdure of their Years; I mean, provided they are Perſons, whoſe Profeſſions lead them to much Uſe of their intellectual Faculties, and the free Indulgence of

of ſpeculative Studies. And this is a Truth founded on infinite Examples of Holy Men in former Ages, whoſe Lives are ſtill extant in Hiſtory; who, from the Meridian of Life, or before, ſtrictly obſerved the ſame Regimen; and altho' Bread, or Herbs, or Pulſe was their only ſeparate Food, and as plain and coarſe as this their Manner of Diet was, yet they lived very long and very healthy, even in the Height of their Perſecutions. And I am the farther inclined to believe this Meaſure ſufficient, in regard, that in almoſt all Monaſteries, it was commonly eſtabliſhed, as it were by Law, as ordinarily ſufficient as well for younger, as elder Perſons: So that the ancient Fathers, whoſe own better Experience had taught them, what in this Kind was moſt requiſite for Nature, have judged that this ſame Meaſure might ordinarily ſuffice to After-ages: And with this Opinion of theirs does *Lewis Cornaro* fall in, whoſe own Example is a Confirmation of it: Who (as I obſerved before) in the Meridian of Life firſt began this Stint, and continued it in a manner punctually to his Diſſolution.

The fifth Rule is, That there is no great Regard to be had concerning the Quality or the Nature of the Food; provided the Perſon

ſon is remarkable for, or for the moſt Part enjoys a ſound and healthy Conſtitution; and upon his Eating of ſuch and ſuch Kinds of Meat, no ſeeming Diſorder of Stomach doth enſue. For (generally ſpeaking) any Sort of Food that is common to one ſuits agreeably enough with hail Conſtitutions, if ſo be not too much of it be taken at one Time: And thus a Man may live as healthily as he could wiſh to do, and as long as Nature deſigned him, upon a Milk Diet alone, with Butter, Cheeſe, and Beer; eſpecially if from his Infancy he has been uſed to little elſe.

Hurtful Meats are to be avoided.

But from thoſe Foods, tho' never ſo palatable, which are certain to put the Stomach into an immediate Diſorder, it is prudent to abſtain, at leaſt from feeding too liberally upon them. Among which none ought more induſtriouſly to be avoided (becauſe it is generally believed nothing is of more pernicious Conſequence) than your fat Meats. Theſe mightily weaken the Stomach, and relax its aſtrictive and retentive Faculty; whereby the Concoction is in a great Meaſure ſpoiled; and whatever is taken down beſides, is apt to ſlip undigeſted, and half raw (as it were) out of the Stomach. Beſides this, there are other Miſchiefs conſequent hereupon:

Fumes

Fumes are often plentifully conveyed from the Stomach to the Head: These too are often seconded by Dimness of Sight, Coughs, Asthmas, and other Infirmities of the Lungs: And the very Meats themselves too, unless perfectly concocted, (to which End both a good Stomach and Length of Time are requisite) are the Product first of vicious Humours, and then afterwards of bad Fevers; in regard they are converted partly into cholerick, and partly into phlegmatick Juices and Moistures. It is advisеable therefore, that Students refrain as much as possible from this pernicious Way of Feeding; and if at any Time they chance to fall in with such Provisions, be it remembred, it is to be done but very sparingly, and not without taking a good Quantity of Bread along with them: And this will be a Means partly to avoid the Danger of these intolerable, and too frequently fatal Inconveniences.

Of much the same Nature are all those Kinds of Food, (as it is often seen) that in the Head breed Cataracts, Clouds, Dizziness, Distillations, and Coughs; and that affect the Stomach with Crudities, Flatulences, Gripings, Gnawings, Frettings, and the

the like: And in a Word, all thoſe, that any ways injure the bodily Conſtitution, or impair the intellectual Faculties. For how abſurd and ſenſeleſs a Thing is it to purchaſe the vile and momentary Pleaſures of Gluttony, at the Expence of ſo many Inconveniences? And certainly there cannot be a plainer Demonſtration of a Man's Slavery to this Vice, than when he immoderately fills his Belly, and pours in that, which he is already but too ſenſible is ſo very deſtructive to his Conſtitution, purely to gratify the Craving of a liquoriſh and an inordinate Appetite. Now when I ſay, it is a Man's Intereſt, and an Obligation which he is under to deny himſelf theſe Kinds of Food; I would not be underſtood to mean, that a Man may never venture on them at any particular Time, or on any extraordinary Occaſion: No; what I would willingly be underſtood to mean, is, that I would have them but very ſeldom uſed, and then but very ſparingly: And thus it may be, nay, it often happens, that thoſe very Proviſions, which, when taken in larger Quantities, are manifeſtly injurious, do in leſs Proportions even benefit Nature.

Among

Among all these Kinds of Food, there is none, in my Opinion, more proper for aged, infirm Persons, than *Panado*; which (as *Lewis Cornaro* testifies) with now and then an Egg or two, is alone sufficient for the Sustenance of Nature; and a Diet, on which any Person may live to a great Age with Cheerfulness, and a good State of Health. *Panado* is the *Italian* Name of that Kind of Pap or Gruel, whose Composition is nothing else but Bread and Water, or some Flesh-Broth stewed together. The Reasons why this Kind of Food is deservedly so much in Esteem and so very excellent, are, because it is most light and easy of Digestion; and so very like that Chyle, which the Stomach itself makes by the Concoction of Meats. It is remarkable also for its most temperate and inoffensive Qualities, and for its being less subject to Putrefaction and Corruption, than many other different Kinds of Food are. Besides all this, it makes a Plenty of good Blood; and, if required, it is still capable, with the Addition of a very few Ingredients, of being made warmer, and more comfortable, and nourishing to the Stomach. So that worthily was it spoken by the Wise Man, *Ecclus.* xxix. *The Principal of Man's Life*

Panado a very convenient Food for the Aged, &c.

are Bread and Water. The Import of which Words is, that theſe are, and ought to be, a Man's chief Support: And as the Wiſe Author of our Being originally deſigned them, as alone ſufficient for the Preſervation of Life; the ſolicitous Purſuit of expenſive and delicate Varieties, as they adminiſter only to Luſt and Gluttony, is altogether needleſs.

Plutarch in his *Treatiſe of Health* diſallows of Fleſh. Where he ſays, * "That "Crudities are greatly to be feared upon "ſuch Meals. For the Eating of Fleſh "(even upon the Stomach's immediate Re- "ception thereof) doth very much oppreſs "it, and upon its paſſing off, is apt too fre- "quently to leave behind malignant Re- "mains. It were therefore certainly beſt "ſo to inure the Body, that it ſhould not "need or require the Feeding on any Fleſh "at all. For the Earth produceth in Abun- "dance Eatables, ſufficient as well for the "Delight

* Maximè cruditates metuendæ ſunt ab eſu carnium. Nam hæ et initio ſtatim valdè prægravant, et reliquias poſt ſe malignas relinquunt. Ac optimum quidem erat ita corpus aſſuefacere, ut nullum id carnium requireret eſum: non enim modò ad nutriendum ſufficientia largiter tellus producit, ſed etiam ad delectationem et voluptatem; quibus partim nullum alium apparatum requirentibus veſci poſſis, partim ſexcentis modis miſcere et ſuavia reddere. Plutarchus lib. de ſanitate tuenda.

" Delight or Gratification, as the Support " or Nouriſhment of the human Conſtitu- " tution. Great Part whereof may be eaten " ſimply as they are; and the other, by the " various Forms and Compoſitions of Art, " may be rendered very palatable and very " agreeable." With this Opinion of *Plutarch* many Phyſicians join; and Experience, the moſt undeniable Proof of all, confirms it. For there are many Nations, who ſeldom eat any Fleſh at all, but live chiefly on Fruits and Rice; and by this ſame Courſe of Diet prolong their Lives and preſerve their Healths very wonderfully: Such are the Inhabitants of *Japan*, the *Chineſes*, the *Africans*, and the *Turks*. Nor need I to have wandered abroad into Hiſtory for Inſtances of this Nature: The very ſelf-ſame Thing is to be ſeen at home among our own Countrymen, and many others of mechanick Employments; whoſe ordinary Fare is Bread and Cheeſe, or Butter, Pottage, Pulſe, or Herbs; ſeldom indulging themſelves in Fleſh: And yet how hail, hearty, and ſtrong are they? And who (generally ſpeaking) live longer, or indeed ſo long, as the low and temperate Feeders? Not to mention any thing of the Fathers in the Deſart, and of all Monaſteries of old.

Variety of Diſhes prejudicial to Health.

The ſixth Rule is, That it is abſolutely neceſſary, that every Man (the Preſervation of whoſe Health is at Heart) ſhould above all Things forbear Variety of Diſhes, and the luxurious Artfulneſs of Cookery. Upon this Account is it, the moſt learned Phyſician *Diſarius*, and even *Socrates* himſelf, endeavour to diſſuade Perſons from tampering with thoſe Meats and Drinks, *qui ultra ſitim famemque ſedandam appetentiam producerent*; which lengthen out the Appetite beyond the natural Cravings of Hunger and Thirſt. And this indeed is a common Rule to all Phyſicians: And the Reaſon, why it is ſo, is, becauſe Change and Variety are grand Incentives to Gluttony, and ſtrong and endleſs Provokers of the Appetite: And thus comes it to paſs, that the due Proportion is enormouſly exceeded, and oftentimes three or four times as much as would ſuffice Nature, is ſwallowed down at one Meal, purely to gratify a ſweet Tooth or a brutal Itch. Beſides, there is a great Diverſity in the very Nature and Temper of various Sorts of Food; and theſe are often very contrary to each other in their Conſequences; for ſome are ſooner, others later in their Digeſtion: And this is an Inconvenience, from whence

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ſpring intolerable Miſchiefs; ſuch as Wind and Crudities in the Stomach, Gripings of the Bowels, Cholicks, Obſtructions, Pains in the Reins, and oftentimes that moſt racking Diſeaſe, the Stone itſelf; and in a word, a total Depravation of the Digeſtion. And theſe Evils (as I told you before) follow upon ſuch a luxurious Intemperance and ill-choſen Diet, which will not fail, ſooner or later, to corrupt and vitiate that Chyle or Juice, which is the main, nay, the only Recruit of either good or bad Blood, and conſequently of either good or bad Spirits. Whereupon *Francis Valeriola*, an excellent Phyſician, in one of his Chapters on this Head, argues thus: * "That all Phyſicians "have been equally of the ſame Opinion, "that nothing is more pernicious to Mens "Health, than Variety and Plenty of Meats "at the ſame Table, and making long "Meals." And *Xenophon*, in his firſt Book of the Sayings and Doings of *Socrates*, writes, That his Diet was moſt ſpare and ſimple, and ſuch a one, as it was in every one's Power eaſily to procure

* Ciborum varietate et copia in eâdem menſâ, et productione in longas moras, nihil nocentius homini ad ſalutem, omnibus ex æquo medicis viſum eſt. Locor. Comm. lib. 2. cap. 6.

as well as *Socrates*; it being of ſo trifling an Expence, and ſo very ordinary. *Athæneus* out of *Theophraſtus* reports likewiſe, That among others there was one *Phalinus*, who uſed nothing elſe but a total Milk-Diet: And again, according to *Pliny*, one *Zeroaſtres* lived 20 Years in the Deſart on Cheeſe only; which was ſo remarkably tempered, as never to have been impaired by Age. In a word, altho' the Quantity of Food may indeed be varied according to the Age, Sex, Nature, Strength, the Country the Party is of, and the Exerciſe he uſes; yet ſtill, as well in the preſent Age, as it was once in the former Ages of the World, Perſons of all Sorts, and of every Nation will live more healthy, and longer, by univerſal Temperance, than otherwiſe.

But to proceed to the ſeventh and laſt Rule: Whereas the main Buſineſs, or chief Difficulty in fixing and punctually obſerving a due Regimen, proceeds from the ſenſual Appetite; and as that very Appetite is derived from that Apprehenſion of the Fancy or Imagination, whereby Meats are conceived to be delicious; ſpecial Regard muſt be had, in order to correct and cure this dangerous Conceit betimes: Towards the more effectual

effectual accompliſhing of which, two Things eſpecially are abſolutely neceſſary; the one is, That a Man do (as much as conveniently may be) ſhun Aſſemblies and Company, and withdraw himſelf from Feaſts and Dainties, whoſe more agreeable Sight and delightful Smell ſerve only to ſtimulate the Appetite, and inſenſibly to cheat Men into Exceſs and Gluttony. For the Preſence of every Object is naturally moving and affecting, and operates upon the Faculty, to which it properly belongs: And therefore it is certainly more difficult to curb the Appetite, when in the tempting View or immediate Expectation of ſome inviting Banquet, than not to long for what is abſent, or at an unknown Diſtance: And the very ſelf-ſame Thing holds good too in all the Objects and Allurements of every other Senſe. The other Thing, that is ſo very conducive to the ſame End, is, to endeavour to be thoroughly perſuaded or convinced, that the bewitching Charms and Enchantments of Gluttony are not what they at firſt externally appear to be, exquiſitely palatable and agreeable; but on the contrary, exquiſitely ſordid, ill-ſavoured, and deteſtable, as Experience too often, and too ſoon convinces Numbers. For all Things, when reſolved into their Principles, diſcover what in reality

they are, and manifeſt what that was, that lay diſguiſed under that grand and amiable Appearance, with which they were preſented. Now what can be imagined more noiſome and diſguſtful, than theſe various and rich Foods, and high Sauces, when once they have undergone a thorough Change in the Stomach? And it muſt be allowed, that the greater the Artfulneſs or Luxury is, that is uſed among them, the more noiſome conſequently will be their Savour, and the more pernicious ſtill their Effects. And thus it falls out, that ſome People, through an Exceſs of high and ſumptuous Living, are by-and-by conſtrained to have Recourſe to the Aſſiſtance of outward Perfumes, in order to qualify or allay that otherwiſe intolerable Odour of their Bodies. Their very Breathings and Excrements too ſhall become moſt foul and ſtinking, and at long-run equal in a Manner to Putrefaction itſelf: The contrary whereof none more fully, or more happily experience, than your hail, robuſt, freſh-coloured Peaſants, and mechanick Artificers, who contentedly live on plain Country Fare, with Temperance and due Labour.

And this Happineſs of Conſtitution, ſo peculiarly adapted to Temperance and Sobriety,

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is the admirable Contrivance, and Ordinance of the Wiſe Author of our Being: To the end we might be the ſooner, and the more effectually wrought upon to contemn ſplendid and ſumptuous Entertainments; to retrench our Extravagances, and to recal and amend our Follies; to abandon our Exceſſes, and to become daily the more prudent, no leſs in the Choice of, than temperate in the Uſe of all Things. And if Health, and Eaſe of Body and Mind, and Length of Days (Bleſſings, which the Generality of Mankind are apt to eſteem the greateſt that can befal them in this Life) are not of themſelves Encouragements powerful enough to work in us an entire Reformation; yet, if we will be but at the Pains ſeriouſly to reflect a little, (as indeed it is a Matter, which well deſerves our moſt frequent and ſerious Meditation) we ſhall ſoon be convinced, to our much greater Comfort and Encouragement, that an holy Sobriety extends its Views ſtill farther, even beyond the unrelenting Grave; and that it carries its nobler and eternal Rewards along with it. So true it is, that Godlineſs hath the Promiſe of this Life, as well as that which is to come.

CHAP.

CHAP. IV.

Certain Doubts and Objections answered.

Whether this Measure be to be altered.

AS there are two Doubts or Questions, which more immediately offer themselves to our Consideration in this ensuing Chapter; the first I shall take notice of, is this: Whether or no it is not proper both the Quantity and Quality of Meat and Drink should be varied according to the different Seasons of the Year. Forasmuch as a larger Portion of Food seems more agreeable to Winter, than to Summer; in regard that in the Winter-time (as *Hippocrates* affirms, Sect. i. Aphor. 15.) Mens Bellies are hotter, by Reason of the cold Air without forcing the Heat into the inward Bowels, as it were from the Circumference into the Center. But in Summer *(vice versâ)* Mens Bellies become more faint or languid, in regard that by the Warmness of the Air the Heat is forcibly extracted from the inmost Parts, as it were from the Center to the Circumference, and there dissipated. In like Manner drier and hotter Kinds of Provisions seem more requisite for the Winter-Season, by reason of the Abundance of Phlegm, which is then bred, and

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is not ſo eaſily and readily diſſolved. But in the contrary Seaſon, a moiſt and cooling Diet is much more proper; inaſmuch as through the Heat of the external Air, there happens a great and copious Effuſion of Humours, and an over-heating and parching of the Body.

In anſwer to this, I ſay, That how cloſely ſoever we ought at all Times to adhere to the approved Maxims and ſtated Rules of Phyſicians; yet in this Particular, however, an Over-preciſeneſs, or Scrupulouſneſs, is not material. For when there is an Opportunity of Compliance wanting, we need not be extremely ſolicitous concerning it. For in caſe we find Neceſſity of a drier Kind of Diet in Winter, or long-continued moiſt Weather, which cannot readily be procured; this is an Inconvenience, which may eaſily be remedied by increaſing our Stint of Bread, or by leſſening that of our Drink, or other moiſt Nouriſhment. For the Abundance of Liquor, or other moiſt Food, which in a dry Summer ſeems moſtly beneficial, will (if continued many Days together, when once the Air is grown raw and cold) in all probability even prove prejudicial; becauſe it is many times apt to occaſion Diſtillations, and

and to produce Coughs, and Hoarſneſſes of the Lungs: And again, on the other hand, when a moiſter Kind of Diet ſeems moſt requiſite, the Portion of our Liquor may be augmented by diluting our Wine with a little more Water; or, what is as well, we may drink clear Small-Beer of a due Age, which is of itſelf alone ſufficient to moiſten and refreſh the Body. I no where remember, to the beſt of my Knowledge, that the holy Fathers of old made any Account at all of this Diverſity of Seaſons; but that they appointed one and the ſame Meaſure of the ſame Kinds of Victuals annually to be obſerved among them; and in this Method of Diet did they conſtantly and punctually perſevere, and yet notwithſtanding they arrived at a green old Age. But in this preſent Age there is a Plenty of Proviſions in all Societies, as well civil as religious: Proviſions, proper for each Seaſon, and for every Occaſion: So that every Man, who follows and delights in a Courſe of Temperance, may indulge himſelf in whatever he fancies to be moſt agreeable to his Palate: And I hold, it may be done with Safety, and without Blame, if at the ſame time upon Experience he finds it to be no leſs agreeable to his Conſtitution.

The

Whether the daily Meaſure or Stint ought to be taken all at once, or divided into Portions.

The ſecond Doubt or Queſtion to be conſidered, is, Whether or no this Meaſure and Stint, which we have preſcribed, or any other, that Men ſhall judge moſt convenient for them, ought to be taken at one, or more Meals. To which I anſwer, That however all the Ancients, who were ſo eminently temperate, were content with but one Meal a-day; and that, according to *Caſſian*, was either after Sunſet, or at the ninth Hour of the Day: Yet there are Numbers, beſides myſelf, who are of a different Way of Thinking; and hold, that the Aged, the Sickly, and the Weak, ſhould divide the Quantity. And the Reaſon is plain; becauſe thoſe very Perſons not being able to take much Suſtenance at once, it is better that they eat the oftner, and leſs in Proportion, the more frequent the Repetition of their Meals is: For hereby will the Inconvenience of a diſordered Stomach be avoided, and the Digeſtion too rendered much lighter and eaſier by far. Wherefore it is adviſeable, that they take ſeven or eight Ounces at Noon, and at Night about half the aforeſaid Quantity, or otherwiſe, as they themſelves upon Trial ſhall learn to be beſt and ſafeſt for them. But after all, in theſe Caſes,

Cafes, long Cuſtom bears a mighty Sway, and there is a great deal of Regard alſo due to the Diſpoſition of the Body. For if the Stomach abound with cold and tough Phlegm, it ſeems expedient, that a Man ſhould make but one Meal a-day of animal Food, conſidering the Length of Time requiſite for its perfect Concoction and Diſperſing. And this I myſelf have abundantly experienced both to my Satisfaction and Advantage. However, it will not be amiſs to take ſome little Matter at Night; and what I would willingly adviſe a Man to, are ſuch in particular, as may ſerve in ſome Meaſure to dry up the vicious Moiſture of the Stomach, *viz.* a few Jarr-Raiſins with Bread, or ſome other light Food, endowed with the like drying Properties. For all thoſe, who are thus unhappily affected, cannot be too careful, nor too ſpeedy in correcting this Evil as effectually as may be; ſince from this very Indiſpoſition the Stomach is troubled with Flatulences, which naturally aſcend up into the Brain, and affect it with a Swarm of noiſome Effluvia. *Sapientia* (ſays one) *in ſicco reſidet, non in paludibus et lacunis.* Whence *Heraclitus: Anima ſicca, ſapientiſſima.*

But

But here, perhaps, it may be objected by ſome, in Confutation of what hath been already delivered, that this Stinting a Man's-ſelf in his Food, is attended with ſome bad Conſequences; and is an Error, which many excellent Phyſicians have thought fit to reprove. For (ſay they) the Stomach is hereby contracted, and at length becomes ſo much accuſtomed to this fixed and proportionate Meaſure, that if at any Time it chance to exceed, the Capacities of Receiving being (as it were) forcibly enlarged and extended, it ſuffers much in its Oppreſſion from its unnatural Load. In order to remedy which Inconvenience they argue, that no Perſon ought preciſely to follow one particular Regimen; but to allow himſelf a little more freely in his Diet at one Meal, than at another: And this Opinion of theirs *Hippocrates* himſelf ſeems to fall in with, and to confirm in his fifth Aphoriſm, Sect. i. where he ſays, * "That a very ſlender, "ſtated, and exact Diet is dangerous, even "in the Healthful and Sound: Becauſe it "is with much greater Difficulty or Trouble, "that

* Etiam inſanis periculoſus eſt valdè tenuis, et conſtitutus, et exactus victus; quoniam delicta gravius ferunt. Ob hoc igitur tenuis et exactus victus periculoſus eſt magis quam paulò plenior.

" that they bear with any Failures or
" Omiſſions in this their Courſe of Tem-
" perance. Therefore on this Account a
" ſlender and exact Diet is more dangerous,
" than one a little more plentiful."

My Anſwer is, That this Rule takes Place in all thoſe that have neither Conduct nor Diſcretion enough to continue long in the ſame Courſe of Temperance and Sobriety; who are ſtill ſo little Maſters of themſelves and Appetites, as eaſily to be diverted from their wonted Regularity, whenever Proviſions of Number, Plenty, and Delicacy, tempt them to Senſuality; and more eſpecially whenever the perſuaſive Arguments, and ſtrenuous Solicitations of agreeable Friends and cheerful Company unanimouſly conſpire at the ſame Time, towards gaining them Members of their Society, and Partakers of their Exceſſes. Theſe Perſons (I will allow) may derive to themſelves many Inconveniences from their Folly, and Weakneſs, and Inconſtancy; and not undeſervedly. But the Caſe is widely different with thoſe, who can reſiſt theſe proffered Occaſions and Exceſſes whenever they pleaſe; and are ſo far their own Maſters, as to be able to perſiſt in their uſual Courſe of Temperance and Frugality.

Frugality. To them a ſet and exact Diet is moſt agreeable and fitting; more eſpecially, if they are Perſons in Years, and of weakly and tender Conſtitutions; as both Reaſon and Experience do evidently demonſtrate. Nor doth it argue greatly, if now and then, upon ſome particular Occaſion, they are tempted to exceed; ſince (I am perſuaded) little Prejudice can accrue merely from one or two Exceſſes, to ſuch Perſons as are ſober in the main, and are careful to make it up by a greater Degree of Abſtinence afterwards. As for inſtance: Allowing any ſober Perſon be prevailed upon to indulge himſelf a little more freely in his Diet at Dinner, then let him forbear any Supper at all: Or if at any Time at Supper he is drawn to exceed, then it will be proper for him to omit his Dinner the next Day following. And this is an Inconvenience not of ſuch mighty Moment, (one ſhould think) that (on purpoſe to avoid the Hazard thereof) a Man ſhould be againſt, or diſcouraged from binding himſelf ordinarily to a ſet Meaſure of Diet; inaſmuch as theſe accidental Exceſſes, ſo they break out and blaze but ſeldom, are rarely prejudicial, even to the Aged and Infirm.

But in case indeed this Intemperance or Irregularity be suffered to undergo frequent Repetitions, and its Continuance to prevail many Days together; they, who have been once accustomed to a low and light Diet, will be sure to heap upon themselves manifold and sore Disorders; more especially those, who are already well stricken in Years, or are of sickly, declining Natures. In Confirmation of the Truth and Certainty whereof we have a notable Instance in the Person of *Lewis Cornaro*, the *Venetian:* Who (as himself testifies) from the 36th Year of his Age, to upwards of 74, during which Time he lived upon the scanty Allowance of 12 Ounces of Food, and 14 of Drink *per Diem*, he enjoyed his Health very prosperously: But when once he came, through the irresistible Importunity of some of his Friends, to deviate from his accustomed Manner of Life, he soon was convinced of the unhappy Difference. Himself tells us in his own *Treatise of Temperance*, That this Change brought on him a violent Pleurisy in his Side; that it created him many wandering Pains of Body, and at length threw him into a very severe, high Fever, which held tormenting him 35 Days without Intermission; so that the Physicians judged

judged him paſt all Hopes of Recovery. He alſo farther adds concerning himſelf, that Death muſt ſhortly, and unavoidably have been his Fate, ſince Medicines were all in vain, had not he made a timely Return to his former Courſe of Temperance and Sobriety; by the mere Force whereof he recovered, and lived many Years afterward with great Cheerfulneſs. The like Inſtance of a Perſon, I myſelf remember to have happened; whoſe Cuſtom it was to make his Dinner his chiefeſt Meal, not caring for much Supper: And while he followed this his choſen and approved Regimen, he enjoyed a large Share of Health: But upon his recanting his Method of Living, through the Perſuaſions of ſome of his moſt intimate Friends, who adviſed him to take a little more largely at his Suppers; he in a very ſhort Space of Time became full of Complaints from the cruel Pains, which affected his Stomach and Bowels in ſo terrible a Manner, as (it was thought) did endanger and threaten his very Life: And notwithſtanding by the Help of many Remedies, and the Care and Advice of very knowing Phyſicians, he was twice relieved, and happily ſet free; ſtill he relapſed a third Time into the ſame Paſſions and Diſorders. Where-

upon, finding little Encouragement either from the Art of Phyſick or Phyſicians, he was at length determined, upon this his third Relapſe, to betake himſelf to his former wonted Courſe; which he no ſooner entered upon, but found mighty Benefit, and his Pains to aſſuage daily; and in a few Weeks he was ſo perfectly brought to rights again, that no ſeeming Diſorder did remain, ſave only a great Debility and Weakneſs of Body, which his dry and ſober Diet quickly rectified. For it is neither the Abundance, nor the Daintineſs of Food, that ſtrengthen and ſupport Nature; but the moderate Uſe or Quantity equivalent to the Strength, and the good Condition of what we eat, anſwerable to the Conſtitution of the Body.

Nor is *Hippocrates*'s Aphoriſm before alledged, contrary to this Opinion of ours: For what he there ſignifies by a ſpare Diet, is of ſo ſmall Nouriſhment, and beſides, ſo little in Quantity, as is not ſufficient for the Upholding of a Man's natural Strength, and the Support of his Conſtitution. But we admit of all Manner of Victuals, that are agreeable to Nature, and ſuch a proportionate Meaſure of them, as beſt ſuits the Stomach, and

and moſtly tends to the Preſervation of Health.

Purging ſeaſonably, another Means of preſerving Health.

It is likely indeed ſome may ſay, It is not in every one's Power (at leaſt not with equal Eaſe and Convenience) to obſerve this exact Courſe of Diet. What then? Can there be imagined no other Way for a Man to preſerve his Health and prolong his Life by? Undoubtedly there may; namely this: That twice every Year, *viz.* Spring and Autumn, the Body be well purged and cleanſed of all its ſharp and crude Humours. I ſpeak of all thoſe who do not ordinarily uſe much Exerciſe of Body, but are altogether intent upon intellectual Studies: Such as Gentlemen of the long Robe, Lawyers, Students, and the like. Nor ought this Purging to be but after a good Preparation of the evil Humours, and then not without the Advice and Direction of ſome honeſt and ſkilful Phyſician: Neither will it be by any Means ſafe or proper to undertake this Buſineſs raſhly, by a too heady, or a too ſpeedy Repetition of Medicines one upon the Neck of another; but it is to be done gently, cautiouſly, and judiciouſly, by taking ſuitable Remedies for two or three Days together. Thus will the Phy-

ſical Regimen be the more eaſily borne, and its Virtues or Effects communicated with double Relief and Benefit to the Patient. For on the firſt Day, the firſt Region, (as it is termed among Phyſicians) that is, the Inteſtines are to be purged; on the ſecond, the Liver; and on the third, the Veins; in which lies the great Source of vicious Humours. For all thoſe Perſons, that in any Sort live intemperately, do daily add freſh Supplies of bad Humours; which being ſucked (as it were) by a Sponge into the Veins, are diſperſed throughout the whole human Machine. So that in two or three Years Space there ſhall be collected together ſuch an huge Maſs of crude Humours, as one would imagine impoſſible for the Habit to contain.

Now theſe Humours at long-run do corrupt and putrify, and bring upon a Man mortal Diſeaſes; and are (in fact) the ſole and true Cauſe of ſo many unhappy Wretches dying before their Time. For almoſt all, that die before old Age, do fall by this very Means; namely, by their Intemperance and Exceſs; ſave thoſe very few in Compariſon, who are ſlain by outward Violences, either by the Sword, or Fire, or Water, or wild Beaſts,

Beaſts, or by any other, the like fatal Accidents: As alſo excepting thoſe, whoſe Lives are finiſhed by either the Plague, or Peſtilence, or Poiſon, or by ſome other, the like fatal Infection. And it is not to be queſtioned, but there are a great Number of Souls, who with a Store and Plenty of all Things good in their Poſſeſſion, do die and periſh through this Abundance of malignant Humours in their Bodies; who, had they been condemned for Galley-Slaves, and kept ſober on Bread and Water, might have endured leſs, enjoyed a better State of Health, and longer Life. This Danger therefore may in a great Meaſure be avoided by purging ſeaſonably, at leaſt twice every Year. For thus will it be found upon Experience, that neither the Quantity of ill Humours will be ſo very large, nor their Malignity ſo great, being evacuated and kept under by proper Medicines, taken as before directed. And many, who have been careful in obſerving this ſame Method, have I myſelf known to have arrived at a good old Age, and to have paſſed their Days in innocent Mirth, and with Freedom of Spirits, uninterrupted by any remarkable Sickneſs or Diſorder.

CHAP. V.

Of the Benefits arising from a sober Diet to the Body; and the first is, That it preserves a Man from almost all Diseases.

HAVING finished the two first Heads I proposed to treat of, *viz.* The true Meaning of a Life of Sobriety, and the Method required to the rightly adjusting of our Diet: We come now in the third and last Place to consider and explain the Benefits which accrue to the Soul and Body, from a Life of Temperance and Sobriety.

The first Advantage is, That a Man is hereby disencumbered, and released from almost all Sorts of Ailments: For a regular Life drives away Catarrhs, Coughs, Phthisicks, Vertigoes, and Pains both of the Head and Stomach; banishes Apoplexies, Lethargies, Epilepsies, and every other Ill-affection of the Brain: It also prevents the Gout, the Sciatica, and Rheumatism, and even Crudity herself, the Parent of Diseases; and in fine, so tempers the Humours, and preserves them in such a due Proportion, that they offend

offend no how either in Quality or Quantity. Now where there is an agreeable Symmetry among the bodily Humours, there can be no great Store of Seed, or Materials lodged productive of Diſeaſes; inaſmuch as the true Cauſe or Means of Health conſiſts in this; namely, that the Blood, and conſequently the other Juices, be rightly and proportionably tempered in the Body. And this both Reaſon and Experience do confirm. For we may daily obſerve, that thoſe, who lead temperate and ſober Lives, are rarely moleſted with Diſtempers: And if ſo be, they chance at any Time to relapſe, they are certain to bear them with more Patience, and better Reſolutions; and beſides, to obtain a much ſpeedier, and happier Iſſue out of their Sufferings, than thoſe are wont to do, who have been chiefly inſtrumental to their painful Miſeries, and Diſorders, by a Life of Lewdneſs and Senſuality. There are many Perſons, with whom I am well acquainted; who, altho' they are weak by natural Conſtitution, and far advanced in Years, and almoſt continually employed in ſpeculative Studies; yet by this temperate Regimen, live in Health, and have paſſed the major Part of their Lives, which has been not a few Years,

Years, free from any dangerous Symptoms of any remarkable Diſtemper. And the ſelf-ſame Thing too is to be made good by the Examples of the Fathers and Monks of old, who prolonged their Lives to a very long Date, with the utmoſt Cheerfulneſs, Eaſe, and Health, by Means of a ſpare and low Diet.

And the Reaſon of all this is, becauſe almoſt every Diſeaſe, under which Mankind ordinarily labour, receives its Riſe from Repletion; that is, from Mens taking down more Food than either Nature wants, or the concoctive Powers can dipſenſe with. In token whereof we find, that almoſt all Diſeaſes obtain their Cure from Evacuation; which is effected many Ways, whether by Lancet, Leeches, or Cupping-Glaſſes; or by Veſicatories, Iſſues, or Setons; or by any other Chirurgical Art, or Phyſical Method the *Materia Medica* directs, for the lightening, and Relief of oppreſſed Nature. To theſe Rules of Practice are added and preſcribed Abſtinence and Spareneſs of Diet: Whence it evidently appears, that the Diſeaſe was bred by Repletion. For Contraries are cured by Contraries. Whereupon *Hippocrates*

pocrates ſaith, * " Whatever Diſeaſes are " bred by Repletion, are cured by Evacua- " tion; and thoſe that proceed through Eva- " cuation, by Repletion." But theſe latter rarely happen, and hardly ever otherwiſe, than upon a Famine, Sieges, Sea-Voyages, and the like Events: In which Caſes, the aduſt Humour, which the Heat through want of Food hath bred, and kindled, is firſt to be removed; and then the Body by Degrees is to be nouriſhed and ſtrengthened, by ſupplying it with a gradual Increaſe of Suſtenance. The ſame Courſe alſo is to be taken for the Recruit of Nature, when from great and grievous Sufferings of repeated Fits of Sickneſſes, the Evacuations have been manifold; whereby the bodily Strength or Conſtitution has been greatly exhauſted, or very much damaged and reduced. Since therefore (as I ſaid before) almoſt all Diſeaſes proceed from this Ground, *viz.* From a Redundancy of Nature: It will follow of Conſequence, that whoſoever is ſo wiſe as to obſerve a juſt Medium in his Cups and in his Diet, ſhall happily eſcape, or be freed from almoſt all Diſeaſes. Which Thing is alſo

* Quicunque morbi ex repletione fiunt, eos evacuatio ſanat: et quicunque ex evacuatione, repletio. Sect. 2. Aphor. 22.

alſo intimated in that famous Saying of *Hippocrates*, l. 6. Epidem. Sect. 4. * Ασκήσις Υγείης, ἀκωρίη Τροφῆς, ἀοκνίη Πόνων. *It is a Maxim of Health to eat without Fulneſs, and to be diligent in Labour.* Wherein he attributes the Preſervation of Health to Sparingneſs of Diet and bodily Exerciſe.

Crudity the Parent of Diſeaſes.

The very ſame Thing too is confirmed by that which Phyſicians affirm, that Crudities are the firſt Original or chief Cauſe of all thoſe Diſeaſes, wherewith Mankind are ordinarily moleſted. Whereupon *Galen* in his 1ſt Book de Cib. bon. et mal. Succ. ſaith, † " Nobody will " ever be ſeized with a Diſeaſe, who takes " ſufficient Care not to fall into Crudities, or " Indigeſtion." [*i. e.* that eats no more, than he can eaſily digeſt.] And with regard to theſe Crudities, the uſual Saying is, *Non plures gladio, quàm occidêre gulâ*; " that more " fall by Surfeits, than by the Sword". And Holy Scripture ſaith, *Eccle.* 37. *Many have periſhed by Surfeits, but he that is temperate, ſhall prolong his Life:* And in the Verſe preceeding,

* Studium ſanitatis eſt, edere citra ſaturitatem, et impigrum eſſe ad labores. Hippoc.

† Nemo morbo corripietur, qui accuratè cavet ne in cruditates incidat. Gal.

ceeding, *Be not greedy upon every Dainty, and pour not thyſelf out upon every Meat, for in many Meats there will be Sickneſs.* Now a ſober Courſe of Diet doth ward off theſe Crudities, and thereby totally eradicates and deſtroys the very Ground-Work of Diſeaſes. What we call Crudity, is the imperfect Concoction of Food. For when the Stomach, either by taking down more in Quantity, or Things ſtronger in Nature, and of greater Reſiſtance in Quality, than the Supplies of Action and Living require; finds that the active and concoctive Powers of the Solids are inſufficient for them; then that Chyle or Juice, which is made of the Food ſo taken, is ſaid to be crude, that is raw, or to have Crudity in it; which introduces into the Habit a black Train of dangerous, nay fatal Conſequences. For in the firſt Place, it affects, and fills the Brain and Bowels with phlegmatick and bilious Excrements; in the next, it occaſions a mighty Store of Obſtructions in the narrow Paſſages of the Stomach; in the third, it corrupts and vitiates the whole Temper of the Body; and laſt of all, ſtuffs the Blood-Veſſels with ſuch a Maſs of viſcous, morbifick Matter, that the Individual muſt of Neceſſity ſuffer Diſeaſes,

Diſeaſes, Pains, and Miſeries, in proportion to the Greatneſs of the Over-Balance.

Theſe Things might be ſeverally and largely demonſtrated; but the Thing being ſufficiently manifeſt of itſelf, eſpecially the firſt and ſecond Point, I ſhall therefore proceed to explain only the third and fourth. When the Chyle is crude, or malignantly concocted by the Stomach; and rather corrupted, than digeſted (for ſo *Ariſtotle* calls it, μόλυνσιν, not πέψιν; a Corruption, not a Concoction) there cannot be produced pure and uncorrupt Blood in the Liver, out of ſuch viſcid and groſs Chyle; but on the contrary, what is only very foul and putrified. For as Phyſicians aſſert, the ſecond Concoction cannot amend the firſt. Now as a rotten and corrupt Tree cannot produce good Fruit, ſo neither is it poſſible, that the impure Maſs of Blood ſhould be capable of yielding any ſound, or ſolid Nutriment to the Body; but of Neceſſity its whole Texture or Temperature muſt be evil tinctured, and ſo become obnoxious to terrible Symptoms, and Diſeaſes. For the third Concoction, which is carried on in the moſt minute Pores of the Body, (where the Blood is aſſimulated to every Part, which it is deſigned to nouriſh, and laſtly,

laſtly, diſpoſed to the Receiving of its Form) cannot amend the ſecond. Thus the animal Machine, by Reaſon of theſe Crudities and Foulneſſes, is by Degrees changed, corrupted, and made ſubject to an infinite Number of Miſchiefs. Again, the acrid and ſharp Crudity of the Chyle is the Cauſe, that the Veins throughout the whole Body abound with a Mixture of impure and foul Blood; wherein are engendered and ſecreted many bad Qualities, or evil Humours, which by little and little do putrify, and at long-run upon the ſlighteſt Occaſions become inflammatory, and vent themſelves in very deplorable and grievous Symptoms; whereby Multitudes are unhappily ſwept away, and periſh even in the Verdure of their Years. Theſe dreaded Inconveniences a ſober Courſe of Diet doth relieve, by taking away thoſe Crudities, which are the very Source and Root of all. For when there is no more received into the Habit, than the concoctive Powers can well manage; and beſides, when there is Time too ſufficient allowed them for their proper Work or Buſineſs: Crudities then can find no Admittance; but the Chyle muſt of Conſequence be rendered good and agreeable to Nature. And from good Chyle ſprings good Blood; from good Blood ſound

and

and wholesome Nutriment; which never fails to beget in and throughout the whole animal OEconomy a complete and perfect Harmony: So that a good and firm Constitution of Body and Health are hereby established, and preserved.

Health consisteth in two Things.

For they consist in these two Things, *viz.* In the due Proportion and Symmetry of the Humours, both in respect of their Quality and Quantity; and in a certain spongy Kind of Dispositition throughout the whole Body, having no Lett, or Impediment by Obstructions; so that the animal Spirits are at their full Freedom or Liberty; and the Blood too, and other Juices of the Body kept in a due Degree of Thinness and Fluidity.

Nor are Temperance and Sobriety only effectual in the Prevention of crude Humours; but also of Efficacy in Wasting and Extirpating those Superfluities of Nature, which a Mal-Regimen may have already occasioned; and that more safely and effectually, than any Kind or Degree of Exercise whatsoever can pretend to: As the celebrated and most learned Doctor *Viringus* doth shew in his 5th Book of Fasting. Where he says, " that

" Labour

" Labour doth only confuſedly ſtir the Body,
" and always exerciſeth ſome Members
" more than other, and moſt commonly
" only ſome few Parts alone, and many
" Times even thoſe few Parts not without
" a great and dangerous Hurry and Pertur-
" bation of Humours, with the enſuing
" Hazard of either a Surfeit, or Fever, or
" ſome pleuritick, or other Kind of Diſor-
" der; creating much Pain and Torture to
" the poor Sufferer, and perhaps threatning
" at the ſame Time his very Life. But Ab-
" ſtinence penetrateth far more deeply, even
" into the remoteſt Receſſes of the Body, and
" with Eaſe and Equality promoteth a gene-
" ral Evacuation." For it extenuates its over-thickened Blood and Juices; opens its ſeveral Obſtructions; throws off all its ſuperfluous Excrements; and in fine, gives a Flow of Spirits, releaſing whatever hinders, or retards their Motions: And all this too is done without Diſturbance of the Humours; without Fluxes and Pains; without ſurfeiting the Body; without the Riſque of Diſeaſes; without the Expence of Time, or Loſs, or Neglect of better and nobler Employments. Notwithſtanding it muſt be allowed, that Exerciſe, when moderately and opportunely

uſed, and diſcreetly choſen, is very advantageous, and to many neceſſary.

Yet ordinarily to ſuch as are eminent for their Temperance and Sobriety; whoſe learned Profeſſions engage them the more cloſely to proſecute their Studies; and who at the ſame Time take much Delight in them: To ſuch, I ſay, there is no abſolute Occaſion for long continued Exerciſes; whereby not only much Time, but alſo too much of the Spirits themſelves are waſted. More gentle, and leſs violent Actions will ſometimes ſerve their Turn as well. It is enough, if only for the Space of a Quarter or Half an Hour, or ſo, they exerciſe themſelves by either ringing a dumb Bell, or by playing at Shuttle-Cock, or Billiards, or by ſtrongly working their Arms backward and forward with Weights, which ſome have for that Purpoſe; and ſo ſwinging and ſhaking them in their Hands. Or it may be done with a Cane, or Fleſh-Bruſh, rubbing it ſtrongly over the whole Machine. And theſe are Exerciſes, which many grave and worthy Men do uſe (and that without the leaſt ſeeming Indecency) in their Retirements. And there is no other, that I know of, that doth more effectually ſtir all the Muſcles of the Body and

and Limbs, nor more rid the Joints of adhesive, slimy Humours, and render them more pliant and strong, than the beforementioned Exercises. There are indeed several other salutary Actions, which might be reckoned; such as riding on Horseback, or in a Coach, or walking for the Air, or playing at Bowls, and the like; which serve at the same Time to amuse and divert the Mind, and quicken the Imagination: But after all, how beneficial soever in themselves these, or any other Acts may be towards *Health and Long Life*; still let it be remembered, that without Abstinence and Sobriety, that is, unless Men do, and are resolutely determined constantly to follow the uncorrupted Dictates of Nature, Reason, and Religion; all the Art, Exercise, or Physick in the World, whether jointly or separately made use of, will stand them but in very little stead. Wherefore, to be short, the best, safest, and most effectual Means of obtaining this End, will be to follow the Advice of the Poet:

Know, without Fasting Physick can cure none;
*But * Fasting will cure almost all, alone.*

* The Poet here don't mean absolute Fasting, for that would be even prejudicial to Health; but Abstinence, or a greater Degree of Temperance.

CHAP. VI.

Two other Advantages it brings to the Body.

A ſober Diet a good Defence againſt outward Cauſes.

A Second Advantage a frugal and ſimple Diet affords the Body is this; namely, that (beſides its Prevention of bodily Diſeaſes, bred through Crudities and the internal Corruption of Humours) it doth alſo arm and fortify againſt outward Cauſes and Accidents. For thoſe, whoſe Bodies are untainted, and in a manner free from Vicidity and Groſſneſs in the Fluids, are not ſo ſuſceptible of the Injuries of the Winds, or Weather; nor yet ſo liable to receive any Hurt, or Impreſſion from immoderate Heats and Colds, Actions or Labours, as other Men are, who abound in foreign and noxious Mixtures, from the ſenſual and inordinate Gratifications of their Appetites and Deſires. And if at any Time they perceive themſelves to be attacked by any of theſe or the like Inconveniencies; ſtill (as it is generally remarked) their Cure is much more eaſily and ſpeedily effected. The ſame Thing too is verified in external Accidents; ſuch as in Wounds,

Wounds, Contuſions, Diſlocations, Fractures, and the like Violences: In reſpect, that there is very little, or no Flux of morbifick Matter falling on the Part affected. Now the Flow of acrimonious Humours (as is obvious to every Man of common Senſe) is a ſore Hindrance, or grand Enemy to the Cure of any Wounds whatſoever; and not only ſo, but is the Cauſe of much Pain and Inflammation, and often of an high Fever. In Confirmation whereof we have a very remarkable Inſtance in the Hiſtory of the Life of *Cornaro*; wherein we are informed, that as he was one Day riding in his Chariot for the Air, he had the Misfortune to be overturned in it, and to be dragged by the Fury of the Horſes ſeveral Yards; whereby one of his Legs and Arms were broken, and his Body and Head alſo bruiſed in a very terrible Manner: That being taken up ſpeechleſs, he was immediately conveyed home; but that before the Phyſicians and Surgeons (being ſent for) could come, he recovered his Senſes and Speech a little, ſo as to be able to make them rational Anſwers. Upon their nice Examination and narrow Inſpection of his torn and tortured Carcaſe, they unanimouſly judged him irrecoverable; but at a venture agreed

to his being let blood, and purged, in order to prevent (if poſſible) the Fluxion of Humours, Inflammation, and Fever, ſo much feared and expected. But *Cornaro*, reflecting on his wonted Abſtemiouſneſs and Regularity of Life for ſo many Years together; whereby his Blood and Juices (as he thought) could not but be tolerably ſound and clean; rejected their Advice, and complied only in having his Limbs ſet, and his Body anointed with ſome proper Fomentation. Thus relying (as was his uſual Cuſtom) on Nature as his ſole Phyſician, and Temperance as his only Phyſick, he miraculouſly recovered in a ſhort Time, tho' at the Age of Seventy. Furthermore, a ſober Diet is a good Defence againſt all Manner of Infection: For its Venom is certainly never more forcibly reſiſted, than when the human Machine is undefiled with Impurities and Corruptions. *Socrates* himſelf is an Inſtance in this Caſe; who (as **Laertius* writeth) by his Temperance and Frugality happily eſcaped the Plague, which ſo vehemently reigned at *Athens*, and greatly waſted that noble City, the Place of his Abode.

A third

* Libro 2. de vitis philoſophorum.

A third Commodity a ſpare and low Diet communicates is, that notwithſtanding it is ineffectual in the Cure of ſuch Diſtempers, as are incurable in their own Natures; ſtill it never fails to mitigate and relieve them; and beſides, of giving the Patient more frequent Intervals of Eaſe, and the Poſſeſſion of his Mind and Faculties, how ſhort ſoever it may fall of obtaining a final, uninterrupted Truce. This daily Experience proves. For there are ſome Perſons, who being far advanced in Age, have not ſufficient Time remaining for a perfect Cure of a Diſeaſe; and others, in whom the Diſeaſe is ſo deeply rooted, by a bad Conſtitution derived to them from their Parents, that they are not capable of a total Cure: And yet by a proper Form of ſome low, nutritive Diet or other, have I known each of theſe to prolong their Lives a great while; and to be in a manner always cheerful, and apt for the Performance of intellectual Occupations. Whereas on the contrary, others equally as diſtempered have I ſeen, who by an injudicious Choice of ill Living, have exaſperated their Complaints, violently afflicted Nature, and at laſt, overſet her quite. Thus it is evident, I think, that it is partly in our own Breaſts to lengthen out our Days,

Its Mitigation of incurable Diſeaſes.

tho' labouring under the moſt confirmed, or habitual Indiſpoſition, by a partial or palliative Cure; and at the ſame Time in ſome Meaſure to become ſerviceable to ourſelves, or Mankind, in our mental, if not bodily Capacities: But withal, let it be remembered, that this Privilege (if I may be allowed the Expreſſion) is no otherwiſe to be obtained, than by a conſtant, and regular Courſe of Life and Diet.

CHAP. VII.

That it procures long Life, and cauſes Men to live and die with leſs Pain and leſs Horror.

A Fourth Advantage ariſing to the Body from a low and meagre Diet is, that it is an Inſtrument not only of Health, but of Long-Life to its Followers; and beſides, infallibly procures a Man a more gentle and eaſy Paſſage into another State, when by the Courſe of Nature he comes to die. Theſe Things are manifeſt both in Reaſon and Experience. As for Old Age, it is evident from Hiſtory, that Holy Men in Deſarts, and Monaſteries of old, lived to an extreme Age, notwithſtanding their Auſterity of Life, and Scarcity of bodily Conveniences

Which

Which Thing, in my humble Opinion, chiefly is to be attributed to the prevailing Power of a temperate Life or Diet. *Paul*, the firſt Hermit, prolonged his Life to almoſt 115 Years: An Hundred of them were ſpent in the Deſart, ſuſtaining himſelf the firſt 40 of them with nothing but a few Dates, and meer Element; and the Remainder with only half a Loaf of Bread; which (as his Hiſtorian informs us) was his only daily Allowance ever after. *Athanaſius* alſo teſtifies, that St. *Anthony* lived 105 Years on Bread and Water, adding only a few Herbs at laſt: And Numbers beſides, by the very ſame Courſe of admirable Abſtinence, have arrived at Ages almoſt as great and greater. Witneſs *Paphnutius*, who exceeded 90 Years; St. *Hilarion* 84, altho' originally of a weak and tender Conſtitution. *James*, the Hermit, a *Perſian* born, lived 104 Years; and *Arſenius*, Tutor to the Emperor *Arcadius*, and *Romauldus* an *Italian*, to 120 each. *Velalricus*, a *Paduan* Biſhop, a Man of wonderful Abſtinence, ſaw 105; *Epiphanius* almoſt 115; *Simeon Stylites* 109; St. *Hierom* 100; St. *Remigius* 74 in his Biſhoprick; and Venerable *Bede* near 100. It would be needleſs, as well as tedious, enumerating all the Examples, that might be brought from Hiſtories, and the Lives

Lives of the Saints, to confirm the Truth and Certainty of all this. I omit very many in our Days, who by Means of a plain, and ſimple Diet, have extended their Lives with perfect Health unto 80, 90, and 95 Years and upwards: And we have ſome at the Age of 60 and 70 among us even now, who for their Activity and Vigour can hardly be ranked among the Aged.

Nor can it be thought, that theſe Perſons juſt before recited, lived ſo exceeding long by the ſupernatural Gift of God, and not by the Power of Nature; inaſmuch as this Length of Days was not the Premium of ſome few, but of very many, and almoſt of all thoſe, who purſued that preciſe Courſe of Sobriety, and were not cut off by any outward Accident, or Violence. Wherefore, St. *John*, who alone among the Apoſtles eſcaped violent Death, lived 68 Years after the Aſcenſion of our Lord: So that in all probability he arrived to the Age of an hundred Years. St. *Simeon* was 120 Years old, when he ſuffered Martyrdom. St. *Dennis* the *Areopagite* lived till he was above 100 Years old; and St. *James* the Younger ſaw 96, having continually attended Prayer and Faſting,

Fasting, and always abstaining from Flesh and Wine.

Nor doth this Privilege belong only to Saints, but to others also. Witness the * *Brachmans* among the *Indians*, who live to a very great Age by the like Courses of Moderation: As also among the *Turks* do the religious Professors of their *Mahometan* Superstition, who are very much addicted to Abstinence and Austerity of Life. And *Josephus*, in his 2d Book and 7th Chapter of the Wars of the *Jews*, writes, that the † *Essenes* were Men of long Lives: Few or none dying under a hundred Years, by Reason of the Simplicity of their Diet, and regular Life. *Democritus* and *Hippocrates* prolonged their Lives to 105 Years. *Plato* exceeded 80.

Lastly, when Scripture saith, *He that is temperate, adds to his Life*, Ecclus. xxxvii. it speaks generally of all those that follow Abstinence, and not of Saints alone. Nevertheless I grant, indeed, that wicked Men, and in particular, Homicides and Blasphemers, do

Homicides and Blasphemers do not live long.

* Heathen Priests.

† A Sect of Monastick Philosophers among the *Jews*, who referred all to Destiny, held the Mortality of the Soul, *&c.*

do not for the generality live out half their Days, let them be ever so temperate in their Diet, or Manner of living; because to those Persons God himself is averse, and sooner or later suffers his Vengeance to overtake and destroy them in their Iniquities and Absurdities. Yet still it may be remarked, that those very People fall not by Means of any inward Malignity of Body, but through some external, more fatal Judgment; which the too frequently incensed Deity at last thinks fit to let loose upon them. In like Manner those, who are studiously addicted to Lust, cannot but be short-lived; because there is no one Thing more exhaustive of the Spirits and bodily Juice, than Lust is, nor indeed serves sooner, and more effectually to weaken and subvert the very Foundation of Nature.

Neither the Lustful.

But it may perhaps be objected by the Adversaries of Sobriety, (for surely none else will presume to start the same Objection) that there are Instances of Persons in the World, that have arrived at a good old Age, without the Benefit or Assistance of this low, and sober Diet we have been treating of: Nay, of Persons, who in a manner during the

the whole Courſe of their Lives, have been prone to lewd, and ſenſual Gratifications, and almoſt perpetually a rioting and wallowing in Luxury. But alas! How few are there of theſe Sort of Examples in the World, in Compariſon of thoſe poor Souls, who have died Martyrs to their Wantonneſs and Debaucheries? How few I ſay again, in Reſpect and Compariſon of thoſe, who have taken contrary, wiſer Courſes; Courſes, guided by the Dictates of Nature, Reaſon, and Religion. It is certain from Experience, that Gluttons or intemperate Feeders die before their natural Time. But in Caſe a Man ſhould chance to be of ſo uncommon and ſtrong a Conſtitution, (which is the Caſe of few) as not to receive any Hurt or Impreſſion from his repeated Exceſſes, nor almoſt from any Thing, ſave from Time or Age itſelf: Still what Encouragement can there be, except a little ſenſual Delight, for him to continue his Courſe of Intemperance and Irregularity? or rather what not, to perſuade him to break off ſo pernicious and fatal a Courſe and Cuſtom? If a Man finds himſelf to be almoſt of an original Conſtitution of Braſs; and of ſuch muſt that Perſon needs be, I think, which Luxury cannot wear: I ſay, if Luxury can hardly

ſtorm

ſtorm or weaken the human Fabrick, how ſtrongly will Nature, and Temperance preſerve it? What more glorious Opportunities will a Man have for the Improvement of his learned Profeſſions, and of inſtructing and benefiting Mankind? And what is more material ſtill, beſides the Eſteem and Admiration of the World, how happily will he contract the Love and Approbation of God himſelf, and the ſure Expectation of thoſe Rewards of Sobriety, promiſed in the Goſpel? Beſides, theſe Lovers of Pleaſure, more than Lovers of God, allowing they ſhould chance to live to a great Age, are in the main, miſerable and unhappy. Exerciſe and Phyſick are their conſtant Application; and this (as the Poet expreſſes it) is to die, for Fear of dying. In reſpect of their Underſtanding they live but a ſhort Time, its Light being ſoon extinguiſhed: The Care of their bodily Health ingroſſes too much of their precious Time, to ſpare it for better Purpoſes; which is in Fact to make the Soul become the Servant of the Fleſh, that is, a Slave to its own Veſſel. Such a Life ſuits but badly with Man's Nature, much more ſo with a State of Chriſtianity; whoſe Good and Happineſs is altogether ſpiritual, and is not

to

to be otherwiſe purchaſed, than by Acts of Mortification and Self-denial, and the Employment and Exerciſes both of Mind and Body.

Add to all this, that thoſe Perſons, who are originally of weak and tender Natures, if ſo be they live ſoberly, are much more ſecure in reſpect of their Health, and Life, than thoſe of the ſoundeſt Conſtitution, otherwiſe intemperate. For the former of theſe are ſenſible, that there can be no foul or impure Mixtures in their Blood and Juices; at leaſt ſo very little, as muſt be inſufficient for the Product of Diſeaſes: But the latter Sort, (your *Bon-Vivants)* after ſome few Years, muſt of Neceſſity perceive their Bodies to abound with vicious Moiſtures, or acrimonious Humours; which gradually putrifying, at laſt burſt out into very terrible Symptoms and Diſorders. *Ariſtotle* in his Problems teſtifies, that there was in his Time a certain Philoſopher, *Herodicus* by Name; who, altho' he was thought and judged by almoſt every body to be of a very weakly Complexion, and ſunk into a deep Conſumption; nevertheleſs by the Art τῆς διαιτητικῆς, he lived till he was an hundred Years old.

Plato

Plato alſo makes mention of the ſame Man in his 3d Book *de Rep.* *Galen* in his 2d Book *de Marâſmo*, as alſo in that of his *Preſervation of Health*, reports, that there was a certain Philoſopher too in his Time, who had undertook in ſome of his Writings to lay down certain Rules and Maxims, in order to inſtruct Men, how they might preſerve themſelves free from Old Age. *Galen* indeed doth worthily deride this, as an huge Piece of Vanity and Folly: Yet ſtill the Philoſopher's own Example was a manifeſt Argument, that his Art was not altogether vain neither, but very available toward the lengthening out of the ſhort Span of human Life. For when he was at the Age of Fourſcore, he (as himſelf informs us) laboured under ſuch a Waſting or Decay of Body, as hardly rendered him any thing differing from a meer Skeleton; yet by his Art, and the ſingular Moderation and Temper of his Diet, he was ſo far inſtrumental to the prolonging of his own Life, that he died not till after many Years lingering in a gentle Conſumption. And the ſame *Galen* in another Place ſays, * " That " by

* Arte illa quæ diætam præſcribit, eos qui ab ipſo ortu imbecillum corpus non ſunt ſortiti, ſenſibus illæſis, et ab

by Means of that Part of Phyſick, which preſcribes a proper Diet; Thoſe, who have derived too tender and weakly a Conſtitution from their Parents, have brought themſelves on to extreme old Age, without any Weakneſs, or Diminution of their Senſes, free from all Pain and Diſeaſes. He alſo adds afterwards concerning himſelf; "Even "I, tho' I had not an healthy Conſtitution "from my Birth, nor led a Life of much "Freedom and Eaſe of Mind; yet by the "Precepts of this moſt uſeful Part of Phy-"ſick, which I practiſed after the 28th Year "of my Age, I never fell into any Diſtemper, "except a ſlight Fever of 24 Hours through "Wearineſs, or Exceſs of Labour."

It brings quiet Diſſolution.

Nor do the Lovers and Followers of Temperance only come to extreme old Age, without ſuch a ſenſible Feeling of the Pains and Miſeries incident thereunto; but when their very Departure is at hand, it is ſure to be attended with leſs

ab omni morbo et dolore alienos, ad ſummam ſenectutem pervenire. Deinde addit de ſeipſo: Ego vero tametſi nec ſalubrem corporis ſtatum ab ipſo ortu ſim nactus, nec vitam planè liberam egerim, hac tamen ipſa arte uſus, poſt 28 ætatis annum, ne minimo quidem laboravi morbo, niſi fortè diaria febri ob laſſitudinem aliquando contracta. l. 5. de tuenda ſanitate.

Struggle, Grief, and Horror: Inaſmuch as the Bond, wherewith their Soul and Body are united, is unlooſed not by any mighty Violence uſed to Nature, but by a kind of ſimple Reſolution, and Conſumption of their radical Humour. And it fares with them as with a Lamp, that when the Oil is ſpent, calmly and peaceably expires of itſelf. For as a burning Lamp may be three Ways extinguiſhed; firſt, by outward Violence, as when it is blown out; ſecondly, by its being drowned, as when there is too great a Meaſure of Oil poured in it; and thirdly, by the Waſte and Spending of the Oil itſelf:

Man's Life compared to a Lamp.

So likewiſe the Life of Man (which in Truth reſembles much the Nature of a Lamp) may be extinguiſhed three ſeveral Ways too: As firſt, by external Force, whether of the Sword, or Fire, or Strangling, or the like Accidents; ſecondly, through the Abundance of evil Humours, or their malignant Quality, whereby the radical Humour by Length of Time is oppreſt and overthrown; and thirdly and laſtly, when the radical Humour itſelf in tract of Time is totally conſumed by the natural Heat, and blown into the Air; which is done much after the ſame Manner, as boiling Oil or Water is waſted by

by the Heat of the Fire. Now in the firſt and ſecond Kinds of Death there is certainly a very great Struggle and Encounter of the whole animal Oeconomy; and ſo of conſequence much Pain and Grief muſt needs enſue, as long as that continues; in reſpect that the Temper is overſet by the Violence of its irreſiſtible Contrarieties, and the Bond of Nature forcibly broken: But in the third Kind, there is either little, or none at all of this Scuffle and Combuſtion of Nature; in regard that the Temper is internally and gradually diſſolved; and the original Humidity, in which Life principally conſiſts, is conſumed together with the inbred Heat. For whilſt the Humidity or Moiſture of the Body keeps on waſting, ſo does its Heat equally abate too; and as ſoon as its Humidity is once quite gone, or dried up, does its Heat alſo jointly extinguiſh along with it, juſt the ſame as a Lamp, or Taper goes out for want of Fuel. And thus calmly and quietly does almoſt every ſober Perſon (that is not ſnatched away by any untimely Miſchance) make his Exit out of this World. For to ſuch as have conſtantly and punctually obſerved a temperate Regimen of Diet, it is impoſſible any the like Commotions ſhould ariſe, by reaſon there are no evil Humours received or re-

tained long enough in the Habit to produce them and their fatal Conſequents: And therefore it cannot but follow of courſe, that every Perſon muſt live till the original Humidity and inbred Heat be ſo far conſumed, as that they are not ſufficient to retain the Soul any longer in the dark Priſon of the Body. And in like Manner would a Man's Exit or Departure be, ſhould the Divine Goodneſs think fit to deprive him of his Preſervation of the native Heat, altho' the radical Humour ſhould continue: Or, on the contrary, if the radical Humour itſelf ſhould by the Command of an Almighty Power be in an Inſtant deſtroyed.

It makes the Body agile and expedite for all Employments.

The fifth Advantage of a ſober Diet is, that it renders the Body lightſome and agile, freſh and expedite to all the Motions, and Services belonging to it. For Heavineſs, Oppreſſion of Nature, and Dulneſs do all proceed from the Abundance of Humours, which do obſtruct the Paſſages of the animal Spirits, and clog and ſtiffen the Joints, by filling them too full of ſizey, or glewy Moiſtures. So that the Exceſs, or Redundancy of ſharp Humours being removed by Means of Diet, the Cauſe or Effect of all that Heavineſs, Sloth, and Dulneſs doth entirely ceaſe, and

the

the Spirits themſelves become free and active. And moreover, by the very ſame Means it comes to paſs, that the Concoction is rendered perfect, or complete; and ſo good Blood is produced, out of which a kindly Flow of pure, unmingled Spirits is perpetually iſſuing, wherein all the Vigour, and Agility of the Body do principally, and originally conſiſt.

CHAP. VIII.

That it maintains the Senſes vigorous and entire.

The Commodities of the Mind by Sobriety.

HAVING produced, and diſcourſed of five Commodities, which Sobriety affords the Body; I ſhall in the next Place endeavour to lay before you the Advantages, the Soul alſo reaps from the ſame Cauſe: And theſe too I ſhall reduce to five more.

It affords Vigour to the Senſes.

The firſt is, that a plain Diet adminiſters an almoſt conſtant Soundneſs, and ſprightly Vigour to the outward Senſes. For the Senſe of Seeing is chiefly eclipſed in aged Perſons by reaſon of the optical Nerves being cloyed with ſuperfluous Humours and Vapours; whereby it

happens, that the animal Spirits, which ſerve to the Sight, are either darkened, or not afforded in ſuch Abundance, as is needful, or neceſſary for the quick and clear Diſcernment of outward Objects. Now this Evil or Impediment is often to be removed, or at leaſt, may very much be mitigated by a temperate Diet, prudently abſtaining from whatever ſerves to repleniſh the Head with Fumes and Vapours: Such are too fat or oily Subſtances; over-ſtrong or ſpirituous Liquors; too delicious, or high-ſeaſoned Foods of all Sorts, eſpecially Ragouts, and Olios, and the like foreign Provocatives, compounded of Ingredients as pernicious to the Mind, as ſuch unnatural Meats are to the Body. The Senſe of Hearing is likewiſe obſtructed by the Fluxion of crude and ſuperfluous Humours, proceeding from the Brain, and deſcending into the Organ of Hearing, or into the Nerve thereunto ſubſervient. And this is the Cauſe of a Man's growing deaf, or thick of Hearing (as it is often expreſſed) in that Part, where the Humour falls. Now this Flux is to be prevented the very ſame Way, *viz.* by a Life of Temperance and Sobriety. It is true a phyſical Regimen may be proper, and of infinite

infinite Service in this, as well as in many other Cases, (where the Disease has not already taken too deep Root.) But yet, how powerful soever that alone may be towards a Cure, it must be allowed, that it will do its Work much more speedily and effectually, when joined with Abstinence.

The Sense of Tasting is chiefly vitiated by evil Humours, that infect its Organ: As, supposing cholerick, tart, or saline Humours to possess the Tongue and Throat, (whether it be that they descend from the Head, or ascend from out of the Stomach, whose inward Tunicle is continued with these Organs, every Thing will then go down bitter, tart, or saltish. And even this Indisposition may be rectified by a low, and simple Diet: Whereby it is also farther brought about, that the most coarse, and ordinary Food is more palatable and agreeable to a sober Man's Taste, and affords him treble the Ease, and Pleasure, and Advantage, than can possibly accrue from the richest and most delicious Provisions, a racked Invention can contrive, to those, who are addicted to Voluptuousness, and Gluttony. For the evil Juices, that did infect the Stomach and the Organ of the Taste, and which created a loathing and In-

appetency, being diſperſed and quite expelled, the Appetite returneth of itſelf, and the pure Reliſh and natural Sweetneſs in Meats are then recovered and ſenſibly felt. The other two Senſations, *viz.* Smelling and Touching, are in like manner preſerved by Means of the ſame moſt uſeful Part of Phyſick.

I acknowledge indeed nevertheleſs, that the Vigour and Sprightlineſs of the Senſes, eſpecially of the Eyes and Ears, are in ſome much abated, and in others almoſt extinct by Time or Age itſelf; in regard that the Temperature of the Organs is by little and little diſſolved, the radical Humour and native Heat being gradually conſumed and dried up: Whereupon the Conſtitution becomes more dry, than is proportionable to the Operations of the Senſes, and all the Paſſages and Pores are clogged and ſtopped up with cold Phlegm; which of all Things elſe is certainly the moſt contrary to the Functions of the intellectual Faculties. For as old Men by the inward Temper of their Bodies grow very dry and very cold; ſo likewiſe do they become full of Moiſture, becauſe of excrementitious Humours. So that, in ſhort, Old Age is nothing elſe but a cold,

cold, dry Temper, proceeding from the Consumption of the radical Humour and inbred Heat, whereunto there must necessarily be conjoined an Abundance of cold Phlegm, diffused throughout the whole Habit.

CHAP. IX.

Its Mitigation of the Passions and Affections.

THE second Commodity, which a sober Diet communicates to the Soul, is, that it has a very great and happy Influence on the Affections and Passions of Men, especially on those of Anger and Melancholy; effectually moderating their inordinate and excessive Violence: It also works the same most agreeable Effects on those other Affections, which are conversant about the Taste and Touch of delectable Things: So that even in this Regard it deservedly merits our utmost Esteem and Veneration. For how shameful and abominable a Thing is it, not to be able to suppress or subdue Choler; to be obnoxious to melancholy, and cruel Cares of the Fancy; to be enthralled to Gluttony; to be a Slave to the Belly; and to be continually hungering

ing and thirſting after Wantonneſs and Debauchery. Nor is it only highly ſhameful, and contrary to Virtue and Goodneſs to be thus miſerably diſpoſed, but very pernicious alſo in regard of a Man's own Health, and full of Scandal and Diſgrace in the Eyes of good Men. But Sobriety eaſily remedies all theſe Evils, partly by ſubtracting, and partly by correcting the bodily Humours, which are the Cauſes of them. And that theſe Humours are the efficient Cauſe of ſuch Paſſions, is, and ever was the received Opinion of all Phyſicians and Philoſophers, both ancient and modern; and beſides is, what is manifeſt by Experience.

For we may almoſt daily obſerve thoſe, who abound in cholerick Humours, to be very angry and raſh; and thoſe again ſubject to Melancholy, to be continually poſſeſſed with Grief and Fear. And if theſe Humours be kindled, or ſet on fire in the Brain, they produce Phrenſies and Madneſs: If an acid Humour repleniſh the Tunicles of the Stomach, it creates a continual Hunger and Ravening: And in caſe there be a Store of inflammatory or boiling Blood in the Veins, it continually incites and ſtirs up Luſt, more eſpecially if it be accompanied with any flatulent

tulent or windy Matter. And the Reaſon is, becauſe the Affections of the Mind follow (as is well known in Philoſophy) the Apprehenſion of the Fancy. Now the Apprehenſion of the Fancy is conformable to the Diſpoſition of the Body, and to the Humours therein predominant. And hence comes it to paſs, that Men are preſented in their Dreams with various Illuſions, or Spectres, either more or leſs agreeable, or more or leſs terrifying and amazing. Thus ſome, who are cholerick, are chiefly affected in their Sleep with the imaginary Appearances of either Fire or Burnings, Wars or Slaughters: Others, of more melancholy Diſpoſitions, are often diſturbed with the diſmal Proſpect of either Funerals, or Sepulchres, or ſome dark and doleful Apparitions: The Phlegmatick dream more frequently of Rains, Lakes, Rivers, Inundations, Drownings, Shipwrecks; and the Sanguine abound in different Kinds of Pleaſantries, ſuch as Flyings, Courſes, Banquets, Songs, and Amorous Sports. Now Dreams are nothing elſe but the Apprehenſion of the Fancy, when the Senſes are a ſleep. Whereupon it follows, that as in Sleep, ſo likewiſe in Waking, the Fancy for the moſt part apprehends Things agreeable to the Humour and Quality

lity then prevalent; and especially upon the first Approach, or Presentment of the Object, till it be corrected and otherwise directed by Reason. So then the Excess of these Humours perverteth the natural State and Apprehension of the Fancy. For Choler, inasmuch as it is extreme bitter, and contrary to Nature, causeth a Man to pass the most ill-natured Constructions on other People's Words or Actions, and to conceive every Thing displeasing or dissatisfactory to his perverse and peevish Temper, as tho' it were intended, or actually levelled at his own Person with the utmost Malice, and Revenge: And because this Humour is fiery and impetuous, it makes the Apprehension so, and prompts a Man to a speedy Retort, and Revenge of the frequently mistaken Injury, or evil Treatment. The melancholick Humour is heavy, cold, and dry; lumpish and sour; swarth in Colour, and very hurtful to the Heart: And thus it maketh the Fancy to apprehend all Things as having Enmity; bringing Sorrow and Sadness, and full of Darkness. Now by Reason of the Coldness and Heaviness therein it comes to pass, that this Humour doth not incite, or urge a Person to the precipitate Repulse of Evil, as Choler doth, which is light and active:

active: But on the contrary, it casts a Man into panick Fears and Terrors, Flights and Delays. Phlegm is cold and moist; whereby it is brought about, that the Apprehension is slow and dull to every Thing, without any Vigour, Acrimony, or Alacrity. So that Choler makes a Man angry and rash; hasty, bold, and confident; earnest and contentious; peevish and revengeful; clamorous and loud; blasphemous and prophane. And hence arise so many Injuries and Fightings, Wounds and Slaughters (as are daily tragedized) among Mankind. For even those Mischiefs consequent upon Drunkenness, generally proceed from the Fury of Choler set on fire, and augmented by Wine. Melancholy makes Men sad, pusillanimous, timorous, solitary, pensive, and inclining to Despair. And as Choler (while it ferments and rages) doth for some Time pervert the right Judgment of the Mind; so Melancholy perverts it almost always, especially if it be that Kind, which seizes upon the Brain, and emits noxious Vapours from the hypocondriac Parts into the Head and Heart. Phlegm makes Men slow, feeble, and drowsy; fearful and forgetful; and in fine, unqualified for the proper Discharge, or due Performance of any momentous Undertakings. For notwithstanding

withſtanding this Humour is leſs prejudicial to the Conſtitutions of Men, than either Choler or Melancholy; it is nevertheleſs exceeding contrary to the Functions of the Mind; becauſe by its Coldneſs it dulls the mental Vigour, and by its Moiſtneſs doth cloy the Brain, and retard the free Motions of the Spirits.

But even all theſe calamitous Evils are remediable by a good and convenient Form of Diet; and (if faithfully continued) it will in Time abate and correct thoſe groſs Humours, which are the Origin of all. Nature (if left alone) will often perform the Work effectually of herſelf; but ſhe will hardly ever miſcarry (if timely applied to) when backed and aſſiſted by a judicious Choice and Adminiſtration of proper Medicines. She will be perpetually either conſuming, or driving them out of the Habit, and thereby wonderfully purify the whole Temper of the Body, and reſupply it with a freſh Mixture of ſound Blood, and ſweet Juices, and carefully preſerve it from relapſing for the future into the ſame Crudities and Maladies. This is the happy Fruit of a ſober Courſe of Life and Diet. Who then, that is now ready to ſink under the heavy,

heavy, and intolerable Evils of Lewdneſs and Senſuality, will ſtill perſiſt in his Irregularities and in his Miſeries, rather than, by a timely and generous Retreat, recover his former Health and Eaſe, his temporal and eternal Advantages? The Conſequences of Sobriety are ſo amiable, as well as profitable in themſelves, that it is a Wonder to me, how a Man can help being captivated with its attracting Beauties, and agreeable Qualities. What Calmneſs of Mind, what Affability, what modeſt and generous Deportment, what Cheerfulneſs, what Tractableneſs, and prudent Moderation are all its Followers Poſſeſſors of? The benign Juice or Nouriſhment, which Nature works upon, occaſions benign Affections and Manners: And the malignant Juice (ſuch as Choler and Melancholy breed, if they exceed in any hurtful Quantity or Quality) produces a kind of Savageneſs and Cruelty in the Affections and Manners. Wherein it is alſo worthy Conſideration, that evil Humours not only excite and ſtir up the Paſſions, and firſt give them Riſe or Motion; but again, by a certain Kind of Sympathy, are themſelves alſo kindled, and inflamed, and heightened by the Paſſions: And by Reaſon of their being thus ſtrengthened and elevated, they add

new

new Force, and Energy to the Paſſions, augmenting and confirming them. This is evident in the cholerick Humour, which, when abundant, ſtirs up Wrath, and an irrevocable Reſentment of Indignation through the Apprehenſion of the Fancy, which it hath poiſoned or corrupted: And on the other hand, the Commotion of Anger, by a certain peculiar Sympathy, that is between them, inflames the Spirits, and cholerick Humour; and then again the cholerick Humour, being rendered fiery and impetuous, cauſeth the Fancy to conceive the Matter more ſtrongly and vehemently; ſo that the Injury ſeems to be redoubled to what it was. Thus the Commotion of Anger itſelf is mightily increaſed and fortified: And, what is worſe ſtill, it often happens, that Mens Anger do even terminate in Madneſs, if ſo be the Fancy be conſtantly occupied, or the Imagination be ſuffered to dwell too long on the ſuppoſed, or real Injury. It is therefore ſurely the wholſomeſt Advice, that can be taken, for a Man to endeavour all he is able, to compoſe and reconcile his ruffled Temper, and to baniſh all malicious and revengeful Thoughts from his Heart, forgiving both the Tranſgreſſion and Tranſgreſſor; ſince Malice and a ſettled Hatred are certainly

tainly very pernicious not only to the Mind, but alſo to the Body. In like Manner the melancholick Humour, by Means of the Fancy, exciteth Grief, altho' in fact there be no true, or ſolid Foundation for it: And Grief thus ſet at Work, by a certain Kind of Sympathy ſtraitens the Heart, and obſtructs its free Dilatation; whereby the melancholick Humour becomes aduſt, and more malignant; in regard that the dark and gloomy Fumes are pent up in the Brain, and cannot be diſperſed: And thus, by reaſon of its greater Malignity, it amplifies the Affection of Grief and Sorrow, and frequently driveth on to Deſpair, and to the moſt fatal Reſolves.

CHAP. X.

Its Preſervation of the Memory.

THE third Commodity ariſing to the Soul from a ſober Diet, is, the Soundneſs of the Memory. For the Memory, above all Things elſe, ſuffers moſt from a cold Humour poſſeſſing the Brain, which the Aged and Intemperate are more frequently troubled with, and obnoxious to. This Hu-

mour both ſtuffs up the narrow Paſſages of the Spirits, and damps the very Spirits themſelves, rendering them ſluggiſh: So that the Apprehenſions of the Mind become thereby ſlow and languid, inconſtant and irregular, and often make a Man loſe himſelf, his Reaſon, and his Argument in Diſputation. And the Cauſe of all this is threefold. Firſt, by reaſon of the animal Spirits, which the Fancy makes uſe of, as well in Remembrance, as in all her other Actions, being (as it were) ſuddenly intercepted, or retarded in their Courſe by the phlegmatick Humour; upon the immediate Interception whereof ceaſeth the Apprehenſion, and conſequently all Remembrance. Secondly, it is brought about, in reſpect that the Apprehenſion was weak and feeble, and without Reflection, and that by reaſon of the Poverty and Unaptneſs of the Spirits. Now the Apprehenſion of any thing made without Reflection, is incapable of leaving behind any ſuch Print or Impreſſion of itſelf, as is ſufficient for Remembrance: Since all Remembrance is immediately converſant about our own Actions, and only mediately about the Objects of thoſe Actions. For I don't properly remember that *Peter* was dead, but that I ſaw, or heard, or read that he was dead: So that

where

where there is no Reflection on our own Actions, there cannot be a ſufficient Print left for Memory. The third Cauſe is the Unaptneſs of the Spirits themſelves: For notwithſtanding the Print or Footſtep be in ſome Meaſure ſufficient in reſpect of itſelf; ſtill it often falls out, that through the Poverty or Impurity, Inactivity or immoderate Heat of the Spirits, we are diſabled from making any convenient Uſe, or tolerable Advantage of that very Impreſſion. And by this Means it ſometimes happens, that a Man almoſt quite loſeth his Memory, and forgetteth all his Learning; as when Abundance of cold Phlegm ſtops up the narrow Paſſages of the Brain, and cauſes the Spirits themſelves to become reſty and unwilling, and doth over-much moiſten and cool the very Subſtance of the Brain itſelf.

Now towards either the Prevention or total Cure of all this Evil, or Inconvenience, little elſe is required, than ſome prudent Caution or Care in the right Government of our Diet, *viz.* Abſtinence from ſtrong and ſharp Wines, which ſerve only to inflame the animal Juices, and to fill the Head with acrid and noxious Fumes. I don't earneſtly contend altogether for a total Abſtinence of ſpi-

rituous Liquors, (tho' Water is certainly the only univerſal Menſtruum, and moſt fitting Diluter of all Bodies, proper for Food) but for a moderate and prudent Uſe of them. For altho' Wine is hot, yet when drank in Abundance, and unſeaſonably, it occaſions cold Diſeaſes, *viz.* Diſtillations and Coughs, Rheums, Apoplexies, Palſies, and the like. And the Reaſon is, becauſe it conveys to the Brain a Stock of foul Vapours, which being there refrigerated, are condenſed into that cold Phlegm, which is the Source and Origin of all theſe Evils. Nor is it only requiſite, that a Man abſtain from heady and fumy Drinks, but alſo from all Abundance of moiſt Things; and, as far as he is conveniently able, betake himſelf to a dry Kind of Diet. And this will be a Means either to prevent a ſuperfluous Humidity on the Brain, or, if already poſſeſſing it, to conſume and diſperſe it, by removing the ſeveral Obſtructions conſequent thereupon, *viz.* by unlocking the Paſſages of the Spirits; by rarifying and exalting the very Spirits themſelves; by bringing them to their right or proper Quality; by reducing the Brain itſelf to its natural State and Temper; and laſtly, by cauſing it to become, together with the Spirits, readily, and fitly, ſubſervient

to

to the Functions of the Fancy and Memory.

CHAP. XI.

Of its Service and Benefit to the Wit and Underſtanding.

THE fourth Advantage, is the Strength of the Underſtanding, in the ſeveral Operations of Thinking, Reaſoning, Inventing, and Judging, and the Appetite or Fitneſs it retains for the Reception of Divine Illuminations. And hence comes it to paſs, that Perſons given to Abſtinence are watchful, circumſpect, provident, able in Counſel and ſound in Judgment: And in the Application of any Sort of Learning, it is obſervable, that their Progreſs is wonderfully expeditious; and that they quickly and eaſily arrive at an eminent Proficiency in their Studies. The Duties of Prayer, Meditation, and Contemplation, is to them an Office of wonderful Facility, and Pleaſure, and ſpiritual Delight in the Performance. The ancient Fathers and Hermits of old undeniably prove this by their own Example, who being moſt abſtemious, always pre-

ſerved their Minds freſh and clear, ſpending whole Nights in Faſting and Prayer, and in the ſtrict Search and diligent Study of Heavenly Objects: And all this too was done with ſuch Rapture and Extaſy of Soul, that they deemed themſelves rather in a State of Paradiſe, and counted the Motions of Time itſelf too ſwift for their ſpiritual Exerciſes, and even grudged the Interruption of thoſe few Minutes the Calls of Nature demanded for the Suſtenance of their Bodies. Such a Courſe of Life was it, that gained them ſo great a Meaſure of Holineſs, and Familiarity with God himſelf; and was the ſole Cauſe of their being adorned with excellent Gifts of Prophecy and Miracles; and of their being ſtanding Monuments of Admiration to the whole World. For having their Minds and Hearts conſtantly lifted up, and firmly fixed on God above, his Majeſty vouchſafed to deſcend unto, and wonderfully to illuminate them. For, (as the Royal Pſalmiſt expreſſes it) *They had an Eye unto him, and were lightened*; Pſalm xxxiv. making them Partakers of his Secrets, and Inſtruments of his miraculous Works: That ſo the World might know, and be thoroughly convinced, how agreeable and acceptable their Manner of Life was in the Sight of God,

God, and be provoked to a generous Emulation and Imitation of them.

And not even the preſent Age is altogether without Inſtances and Examples of this Kind; who by their ardent Piety and prudent Abſtinence have ſoared to the higheſt Pitch of Wiſdom and Virtue, and contracted an univerſal Eſteem and Admiration through the Abundance of their Works, and excellent Learning. But no Man is capable of performing the like Excellencies without the Aſſiſtance of Sobriety; and if he obſtinately attempt it, he ſhall be ſure to kill himſelf long before his Time. No Man living without the neceſſary Help of this Virtue, is able to refrain his Paſſions, and Appetites; to poſſeſs his Mind in quiet; to go about, and to be able to manage (as he ought) the neceſſary Duties, and Functions of his Heavenly Calling; nor with Eaſe and Pleaſure to get acquainted with the Myſteries of Godlineſs; nor in fine, to attain to any eminent Degree of Holineſs. For (as *Caſſian* teaches) Sobriety is the very Ground and Baſis of all: And even the Saints themſelves, who have endeavoured to rear the lofty Tower of Evangelical Perfection, have taken their

Riſe from this Virtue, as from the Foundation of their ſpiritual Fabrick.

Nor is it any thing foreign to what hath been already delivered, that Faith ought to be held the Foundation of all Virtues, and conſequently the Ground-work of all this ſpiritual Building: Inaſmuch as Faith is the internal and primary Foundation, in which all other Virtues center, and are fixed, and whereupon they are reared: But Abſtinence is an outward, ſecondary, and miniſterial Foundation, in regard that it effectually removes, and baniſhes every Obſtruction, that is an Impediment to the Exerciſes of Faith, or an Enemy to the Operations of the intellectual Faculties, or either ſerves to render them the more difficult, tireſome, or unpleaſant. And beſides all this, it affords many uſeful Aids, whereby the ſuperior Functions become more clear, and bright, as well as more vigorous, active, and tranſporting. For all ſpiritual Progreſs doth depend on the Uſe of the Underſtanding, and of Faith, which eminently reſides in the Underſtanding. For it is impoſſible we can have a true Value, or a ſincere Love for any thing that is good or virtuous, or be averſe to what is evil or wicked, and to

continue

continue to grow in the Diſeſteem and Hatred thereof, except the Underſtanding firſt propoſe it to the Thoughts, and move the Affections. Whereupon he, who is ſo diſpoſed by Heavenly Grace, as that Heaven and Heavenly Matters are always in his Mind, (as it was in the Apoſtles, and many other Apoſtolical Men) will eaſily be wrought upon to contemn the gaudy Splendors of ſublunary Enjoyments; and ſo by Degrees, from a great Meaſure of Holineſs obtained here below, will be qualified (let that happy Change come when it will) for the Reception and Enjoyment of a glorious Crown of Bliſs, and Immortality in Heaven. For the Will is eaſily conformable to the Judgment of the Underſtanding, when Matters are propounded by the Underſtanding, not (as it were) by Starts, but conſtantly and ſeriouſly. From hence it is manifeſt, that thoſe Things, which hinder the Functions of the Mind, or tend to their greater Obſcurity, Difficulty, and Irkſomeneſs, are the Things, which, in fact, debar us from the Attainment of any eminent Degree of Perfection, either in Learning, the Exerciſes of Religion, or Sanctity of Life: And on the contrary, thoſe Things which make the Functions of the Mind to become

become more eaſy and vigorous, clear and delightful, are the very Things, which fit and prepare a Man for the proper Office and Diſcharge of ſpiritual Duties; and at the ſame Time conduct him to a more ſpeedy Acquiſition of ſuperior Wiſdom, and exemplary Holineſs.

Since then Sobriety is endowed with this Virtue, that it prevents, or removes far from us, whatever is diſagreeable, or prejudicial to the Conſideration of the Mind, and ſupplies us with thoſe Things, whereby it becomes eaſy and pleaſant to us: It juſtly deſerves the Appellation of a Secondary Foundation of Wiſdom and ſpiritual Progreſs. Now how this is brought to paſs, is evident, I think, from what hath been already diſcourſed of before. For the Evils, which obſtruct Speculation, and make it tedious, are theſe that follow: Namely, too much Moiſture of the Brain; too great a Stock of Vapours, and noxious Exhalations; Obſtructions of the Paſſages of the Brain; the Heat of the Spirits themſelves, ariſing either from Blood, or Choler; the Aſcent of cholerick Vapours, and thoſe that proceed from aduſt Melancholy, into the Head; cholerick and melancholick Humours infecting, or poſſeſſing

poſſeſſing the Brain itſelf. Now all theſe very miſchievous Impediments, if not already in act, are eaſily kept off, and at a Diſtance, by a ſober Courſe of Diet: Or if they are already crept into the Habit, ſtill Sobriety and Abſtinence, with the Aſſiſtance of ſome well-choſen Medicines, ſkilfully applied, will by Degrees often leſſen and totally conſume the Diſeaſe, in caſe the Malady is not grown inveterate: As it now and then happens, that there is produced a continual Madneſs; as when Melancholy and Phlegm have got the joint Poſſeſſion of the Brain. Nor doth Sobriety only take away the Letts of Speculation, but doth alſo miniſter proper and convenient Helps to further and exalt it; to wit, good Blood, and conſequently pure and unmingled Spirits; and in the Brain begets a right and ſound Diſpoſition. For the very Temperament of the Brain itſelf, which by Intemperance is made either too moiſt, or too cold; or too dry, or too hot; is by little and little rectified, through an orderly Diet, and reduced to its due or proper Mediocrity.

A Benefit this of the greateſt Moment and Concern.

This Fruit of Temperance therefore juſtly claims, and ought to attract our greateſt

Eſteem

Eſteem and Admiration. For what can a Chriſtian more deſire, than after Old Age to enjoy his Mind ſound and healthful; cheerful, expedite, and vigorous to all the Employments and Functions thereof? For beſides that it is very pleaſant in its own Nature, it carries along with it a very great and ſpiritual Advantage. For from long Experience of fore-paſt Age the Vanity and Emptineſs of the World is the better diſcerned, and becomes daily the more inſipid. Heaven and Heavenly Things then begin to be entertained with a better Taſte and much ſweeter Reliſh; and every Thing here below to be looked upon only with an Eye of Contempt and Indifference, as Trifles unworthy our Concern. Thoſe everlaſting, future Things impendent over us, are conſtantly before our Eyes, and call upon us to make fitting Preparation for them. All the Knowledge and Experience, which we have gained from our Youth up until that Time, turn to our very great Account, and we reap the bleſſed and comfortable Effects of them. The Affections, and Perturbations of our Minds being calmed, we can then with true ſpiritual Joy give due Attendance on God and Religion; always exerciſing ourſelves either in ſearching the Scriptures, or in read-

ing

ing Treatiſes of Divinity, or in devoutly and reverently performing the conſtantly neceſſary, and publick Duties of our Church. And it is hardly credible, what an Aptneſs and Facility there is in a ſober Old Age to all theſe Holy Duties, and devout Employments of the Soul; and how exquiſite is the Pleaſure and Conſolation, which it conſtantly adminiſters even in this Life, beſides the ſure Expectation of a Reward of infinite Bliſs and Glory in the Life to come.

This was really what was the principal Motive of my taking Pen in Hand, and inditing this Treatiſe; namely, that all Heavenly-minded Chriſtians, eſpecially thoſe, more immediately ſet apart for God's Honour and Service, might be thereby the more readily induced to embrace, and ever to lay hold on ſo incomparable a Good as this is. A Virtue, able to preſerve a ſound Mind in a ſound Body, and to add Length of Days to the ſhort Span of human Life: A Virtue, capable of raiſing, and begetting in Men a more ardent Zeal, forward, and cheerful Diſpoſition for God, and Goodneſs: A Virtue, alone ſufficient to qualify their Souls for the Reception and Entertainment of the Holy Spirit of God, and productive of the fruitful

fruitful Works of Righteouſneſs. A long Life is but of little Worth and trifling Advantage, if employed altogether in the Service of the World, and not of God, being given to Covetouſneſs, or Ambition, or vain Pleaſures: But in caſe God and Religion be ſuffered to ingroſs almoſt all our Thoughts, and all our Care; and we make Virtue the chief and ultimate End of all our Actions and Deſigns: Then ſuch a Life indeed, extended to the utmoſt Length of Mortality, will undoubtedly be ever infinitely valuable and ſerviceable both to a Man's ſelf, and to Mankind in general. Wherefore, notwithſtanding Sobriety hath that Virtue, that it will preſerve all Men in general (and not only the religious and pious Souls) healthy in Body, and ſound and vigorous in their Intellectuals: Yet the Proſecution thereof ſeems more properly and directly to belong to thoſe, who are more zealous in the Cauſe of God, and make the ſtrongeſt Efforts towards his Divine Excellencies, and Perfections: In regard that it will be to them, not only a perpetual Spring of Conſolation in this Life, but an endleſs Source of uninterrupted, inconceivable, and inviolable Delights in the Life Eternal.

CHAP.

CHAP. XII.

Its Allay of the Heat, or Fury of Luſt.

THE fifth Advantage of a ſpare and coarſe Diet, is its Mitigation of the Violence of Luſt, and ſurpriſing Efficacy in ſubduing carnal Temptations, and reconciling the Differences and Diſorders, and ſubſtituting in their Stead a perfect Tranquility both of the Fleſh and of the Spirit. The Poet's Obſervation is certainly very juſt; *Sine Cerere et Baccho friget Venus.* And this Remedy againſt ſo fatal an Evil, all, who have riſen to any eminent Degree of Chriſtian Perfection, have ever made uſe of with happy Succeſs. And indeed, ſetting aſide Omnipotent Grace, there is nothing ſo efficacious as this is. For Sobriety doth take away not only the Matter itſelf, but the impulſive and exciting Cauſes of Luſt. The Matter of Luſt I call the Abundance of Seed; the impulſive Cauſe, the Store of Animal Spirits, whereby the Seed is expelled; and by the exciting Cauſe, I mean the Imagination of luſtful Matters. Now this Imagination firſt ſtirs up the Concupiſcence, and that immediately

immediately moves the Spirits to the Expulsion; and upon their being thus rarified, they quickly do their Business, unless the Will obstinately refuse its Consent, or powerfully restrain them from it. Now on the entire Conquest of this Passion does the Christian's Combat chiefly depend, especially in those, that are in the very Flower of their Age, and in the Strength of vigorous Nature.

Now Sobriety doth abate of the Matter and impulsive Cause: For it gradually diminishes both its seminal Heat and Quantity, lessens much of the Stock, and quells the burning Rage of the Spirits, by abstaining from such Foods, as are most nourishing to the Body, and from such Liquors, as serve only to inflame the Blood and Juices. And when once the Seed is corrected as to its Quality and Quantity, and the Spirits themselves become calm and regular; lustful and unchaste Imaginations will then cease of their own Accord: Or in case they do arise, still they are the more easily assuaged, except it so happen, that they are continued (by God's Permission) through the wicked Suggestions of the Tempter. For lustful Imaginations do spring up in the Mind, through

through a certain Kind of Sympathy they have with the Diſpoſition of the Body, *viz.* by reaſon of the Abundance of Seed and Spirits; as all other Imaginations do, which follow the natural Bent and Condition of the predominant Humour. In Confirmation whereof we may daily obſerve, that ſober and diſcreet Livers are ſeldomer haunted with the like indecent Imaginations, and unhallowed Temptations; and beſides, are leſs violently aſſaulted with them. Now in caſe there is little or no Store of theſe dangerous Effects already treaſured up in the Habit, Sobriety then doth eaſily obſtruct their Growth. For a Man, that follows warily its Precepts, and Injunctions, will be taught not to eat, and drink more than Nature warrants, and to meaſure the Quantity of thoſe Victuals, he ſhould take, not by his Appetite, which is altogether deceitful, but by right Reaſon; which reſpects the Agreeableneſs, and fit Proportion of them for the bodily Health; and labours too, all it is able, effectually to reſtrain him from an Exceſs of whatever tends in the leaſt to interfere with, or prejudice the Duties and Operations of his Intellectuals.

Why the Appetite is deceitful.

Now one Reaſon, why the Appetite is a deceitful Meaſurer in this Kind, is, becauſe the Appetite doth crave not only what is abſolutely neceſſary for the Support of the Body, but alſo what may ſerve for the Uſe of Procreation. For the Appetite of Eating and Drinking, as well in the animal, as brutal Creation, is ordained to both theſe Ends, *viz.* to the Preſervation of the Individual, and to the Propagation of the whole Species. And therefore Reaſon commandeth all thoſe, that would live virtuouſly and chaſtly, and avoid the uneaſy Sting of Luſt, to obey their Appetites not to the Full, but only to indulge them to the Half; that is to ſay, ſhe bids Men to be cautious, that no more be ſwallowed down, than may prudently adminiſter to the Recruit and Maintenance of the Body: And this wiſe Charge and prudent Direction of Reaſon, if faithfully obſerved, will not only put an entire Stop to any Over-proportion of Seed, but alſo very much check the Number of thoſe Enticements, which accompany the Spirit of Fornication and Uncleanneſs. For Seed is bred of that Superfluity of Nouriſhment, that is more than requiſite for the Refreſhment of the Body: So that where there is no more Suſtenance taken

taken in, than Nature can ſafely diſpenſe with, then certainly nothing, or very little, can remain for the Diſtribution and Increaſe of Seed.

The other Cauſe, why the Appetite is deceitful, is, becauſe its Longing is extended farther, than is proportionable to any of the aforeſaid Ends; that is to ſay, to a greater Degree, than is requiſite either for the Support of the Body, or for the Matter of Propagation: And this is either occaſioned through ſome faulty, or evil Diſpoſition of Stomach, as it ſometimes happens in that ravening Kind of Appetite, called *Bulimia*; or elſe by Reaſon of the elaborate and ingenious Cooking of the Food itſelf; which by its luſcious Variety, and exquiſite Reliſh, tends not only to rouſe a ſickly Appetite to receive the unnatural Load, but at the ſame Time to render a natural good one incapable of knowing when it has enough. Since then it is ſo, how careful eſpecially ought the Followers of Sobriety and Chaſtity to be, in eſchewing this moſt delicate and nice Profuſion of living. Nor indeed does it leſs concern every Perſon, who values nothing more than his preſent Health, and Eaſe of Body, to decline the frequent Opportunities

of delicious Feasting. For as they will only serve to provoke Excess; so, as *Celsus* observes, Variety of Foods, tho' they may go down with greater Ease and Pleasure, yet they are not so easily digested.

By all which it plainly appears, that there is nothing so effectual in subduing the Passion of Lust, as Sobriety and Abstinence; to whose Virtue and Efficacy no corporal Mortifications whatsoever can pretend to. The most painful Labours, or Chastisements of the Body, *viz.* the Discipline of Hair-Cloths, or Scourgings, or Lyings on the Ground, or any other Severities, and Cruelties of the Flesh, can contribute but very little towards a total Cure. These bodily Exercises strike not at the very Root of the Disease, but only raise (as it were) the Skin, and outwardly inflict a little transitory Smart: But Abstinence penetrateth deeply, and fixeth the Axe at the very Bottom of the Evil, and (if obstinately persisted in) will fairly extirpate it from the Habit, and reduce its Temper to a just Mediocrity. And this is the very Remedy I would gladly prescribe to all those, that are tormented with, or labour under the like vexatious, and restless Maladies of the Flesh.

And

And thus far touching the ſingular Benefits and Advantages of a Life of Sobriety. It were eaſy enough to produce numerous Teſtimonies of the holy and ancient Fathers, in full Confirmation of all that has been aſſerted; but for Brevity's ſake I omit them, contenting my ſelf with the Quotation only of a ſingle Paſſage out of St. *Chryſoſtome*, who, in his firſt Homily concerning Faſting, writeth thus: * "Faſting is, as much as "lies in us, an Imitation of the Angels, a "Contempt of Things preſent, a School of "Prayer, the Nouriſhment of the Soul, "the Bridle of the Mouth, and the Abate-"ment of Concupiſcence. It mollifies Rage, "appeaſeth Anger, calms the Tempeſts of "Nature, excites Reaſon, clears the Un-"derſtanding, exonerates the Fleſh, chaſeth "away nocturnal Pollutions, baniſhes un-"eaſy Pains of the Head, and begets cheer-"ful and well-coloured Countenances. By "it a Man gets Compoſedneſs and Sweet-"neſs of Behaviour, Fluency of Tongue,

* Jejunium Angelorum imitatio eſt pro noſtrâ virili, contemptus præſentium, ſchola precum, alimonia animæ, frænum oris, mitigatio concupiſcentiæ: mollit furorem; compeſcit iram, ſedat fluctus naturæ, excitat rationem, claram reddit mentem, alleviat carnem, fugat nocturnas fœditates, capitis dolores tollit, claros adfert et colores et aſpectus, Jejunis geſtus compoſiti, expedita lingua, recta cogitatio, &c. Chryſoſtom. de Jejunio.

" right Apprehenſion, and the like." See him likewiſe in his firſt Homily on *Geneſis*; and agreeable to this, we read of many Things in St. *Baſil*, and in *Cyprian*, in their Orations concerning Faſting; in *Ambroſe*, in his Book of *Elias*, and Faſting; and in many others.

CHAP. XIII.

That a ſober Diet is no very troubleſome or grievous Buſineſs; and that Intemperance is the Source of many and very great Maladies.

I MAKE no doubt but there are ſome, and I might as well have ſaid Numbers in the World, who are ready enough to oppoſe and deny this Aſſertion, by alledging, that there is more Difficulty, and Uneaſineſs in ſuch a Regimen of Diet, than the Thing's worth; and that a Man is thereby almoſt perpetually worried out of his Life by an unſatisfied, or a lingering Appetite: And therefore on this Account they are of Opinion, that it were better to die ſooner, than to prolong a wretched Life by ſo ſevere a Remedy; accordingly as it was once expreſſed by a certain diſtempered Perſon,

Perſon, whoſe Thigh was to be amputated, * *Non eſt tanto digna dolore ſalus.*

In anſwer to this Objection, I don't deny indeed, but what it may coſt a Man ſome Pains, or Trouble at firſt, juſt as every Change, and every new Accident will do, in regard of the oppoſite Cuſtom formerly, as alſo in regard of the Extenſion of the Capacities of Receiving. But then let it be conſidered, that Cuſtom will ſubdue Cuſtom, and that the ſo much imagined Difficulty will by Degrees leſſen upon our Hands, and grow inſenſibly the more light and eaſy. For our Method muſt be (as *Hippocrates* teacheth) every Day to ſubtract a little from our ordinary Meals, till we arrive at a juſt Proportion in them. And by this Means will the Expanſion of the Stomach be contracted without any Violence or much Trouble; and that reſtleſs Craving or Hankering after more, which was formerly ſo troubleſome to us, will then happily vaniſh: And when once the Stomach becomes contracted as it ought, a ſober Diet will create us no manner of Trouble at all; but on the contrary, our ſmaller Portions of Food will ſit more eaſy

* Health would be too dearly purchaſed at the Expence of ſo much Pain or Torture.

upon us, and do us treble the Service, than when we had voracious Appetites to gratify, and eat more frequent and larger Meals, and drank more plentifully, as exactly correſponding with the Strength and Capacities of our now contracted Stomachs. To confirm this we may obſerve, how diſagreeable, nay, prejudicial, ſumptuous, or even ordinary, or any Suppers at all, are to ſome People: How difficult at firſt to diſſuade them from them, and how loath themſelves to quit them for their own future Intereſt. And we may obſerve again, what mighty Benefits thoſe very Perſons have acknowledged to have received from ſuch a Compliance at laſt; and how unwilling (after having once experienced the Sweets of ſuch a Denial) to reſume ſo pernicious a Cuſtom: And after that Men have had Courage and Reſolution enough to force themſelves for ſome Time to a Recantation of their Luxury, they find no Vexation in forbearing thoſe Proviſions, their greedy Appetites ſo ſtrongly and vehemently contended for before: And therefore it is altogether untrue, what is commonly objected, that a thin and ſpare Diet doth torment a Man with impatient Appetites, or inſatiable Deſires.

Secondly,

Secondly, I anſwer, That ſuppoſing there were a little extraordinary Trouble or Inconvenience in ſuch a Kind of Diet, and that it ſhould be of long Continuance, (which at the ſame Time is to ſuppoſe a Falſity) yet ſhould we reflect on the infinite Advantages ſuch a Life of Sobriety affords, in recompenſe of theſe our Pains and Labours, *viz.* that a ſober Diet expels Diſeaſes, preſerves the Body vigorous and ſound, chaſte and uncorrupt: That it procures Length of Days, and produces quiet and agreeable Sleep; and renders the moſt ordinary Fare equal in Sweetneſs to the greateſt, and moſt delicate Varieties: And beſides all this, that it maintains the Senſes free and clear, and the Memory freſh; miniſters Sagacity to the Wit, and qualifies a Man for the more apt or ready Attainment of Divine Illuminations. And its Benefits ſtop not here neither; for it ſerves alſo effectually to calm and ſubdue our unruly Paſſions, to baniſh Wrath and Melancholy, and to quell and extinguiſh the Fury of a burning Luſt. In a word, it conveys both to the Soul and Body Advantages inexpreſſible and innumerable: So that it highly deſerves to be ſtiled the Parent of Health, of Cheerfulneſs, of Wiſdom, and in ſum, of all Virtues.

On

The evil Consequents of Intemperance.

On the contrary, Intemperance is poſſeſſed of as many frightful, and bad Qualities; for an innumerable Train of Miſchiefs accompany her Irregularities. That ſmall and fading Pleaſure Delicacies afford the Palate, as ſoon as they are once lodged in the Stomach, is ſucceeded by many Diſorders, ſufficient (one ſhould think) to deter the ſtouteſt Hero from a Repetition of the like Exceſſes. For how is the Belly oppreſſed with its unnatural Load, and the moſt confirmed Health ſhaken, and broken, and ruined by it? What a Maſs of Corruption and Putrefaction does it convey to the whole animal Oeconomy? How does it inflame Luſt, and betray the Mind to the moſt furious and brutal Paſſions? What an Havock does it make among the Senſes? How does it weaken the Memory, and beſot and hinder the Actions of the Underſtanding? And in fine, how lifeleſs and unactive does the Mind thereby become for ſuperior or nobler Employments? And thus what a fatal Stop muſt all theſe Evils put to the Progreſs of either Learning or Religion, or to the Exerciſe or Performance of good Works in general?

And prithee, what a goodly Benefit is it, for the Satisfaction and Enjoyment whereof we ſuſtain ſuch an ineſtimable Loſs, and inexpreſſible Damage? Nothing but a momentary Delight of the Throat, which we can be no longer ſenſible of, than whilſt the Meat is in chewing, and going down into the Belly. A Delight, in its own Nature highly baſe and contemptible, as differing nothing from that of brute Animals; and ſuch a one too, as doth affect but a very ſmall Portion of ourſelves, to wit, the Tongue, the Palate, and the Throat. This is the ſole Cauſe of our drawing down upon ourſelves ſuch terrible and fatal Conſequences, and through the Deſire of this it is, that the Proſecution of Temperance appears ſo laborious and unwelcome a Taſk. For were there no Pleaſure in Eating and Drinking, there would be no Grief, no Reluctancy in forbearing them. Intemperance then is nothing elſe, nothing more or better, than a baſe and momentary Pleaſure, or ſordid Gratification of the Senſe of Taſting. And as this is the Caſe, into what a Depth of Miſery and Indignity muſt that Man needs plunge himſelf, who is an almoſt conſtant, or perpetual Slave to that very Pleaſure; and merely for the Sake of which alone, he runs

the

Risk of so many Inconveniences and Prejudices? What an intolerable Mixture of nauseous Bitterness doth Gluttony pour in after the trifling, transient, and hardly perceptible Pleasure, which it hath afforded.

These are Consequences, which justly challenge the most serious Attention and Consideration of every Man of Sense, especially of Divines, and of those more immediately set apart for God's Honour and Service; whose only Profession it is to attend continually upon Divine Mysteries and mental Exercises. For in case we ponder, or ruminate as we ought on these Things, it is not possible but what we should make choice of, and be enamoured with the Beauties, and Excellencies of Sobriety, and find a real and substantial Pleasure, and Satisfaction in the Practice of it. And on the contrary, Intemperance will appear to us, as she is; a Monster, full of Horror, Sin, and Detestation. We shall then be ashamed of our Delicacies, and blush at the base and feeble Tempers of our Minds, that are so captivated to Voluptuousness and Sensuality, that we servily obey the tyrannical Rule or Power of it, not being able to resist its most sottish, transient, and unprofitable Allurements.

What

What can be more vile, or more indecent for a Man, eſpecially for one that profeſſes Chriſtianity, than to be a Slave to his Belly? And what greater Madneſs, than to renounce, and quit our Intereſt in all thoſe excellent Benefits, which accompany Sobriety, for the Sake of gratifying a ſweet Tooth, or a brutal Itch? And to expoſe ourſelves to the Mercy or Laſh of all thoſe dreadful Evils, or Calamities of Soul and Body, wherewith Intemperance ſcourgeth her zealous and devoted Followers? Oh the wretched Condition of Man, who is obnoxious to ſo great Vanity, obſcured with ſo much Darkneſs, and encompaſſed with ſo many Errors; whoſe Mind is deluded in his Judgment and Choice by a vain Appearance of delectable Good, as it uſeth to be in Dreams, or in Viſions of Sleep!

And thus much ſhall ſuffice of this my Diſcourſe concerning Sobriety, as it is the ſovereign Means, and Inſtrument of the Preſervation of corporal Health, and mental Vigour in, and unto extreme Old Age, and as it is a Procurer of whatever is moſt dear, precious, and excellent both to the Soul and Body of Man, yielding an Abundance of the choiceſt of Bleſſings, as well

ſpiritual

ſpiritual as temporal, to every ſincere, ſteady, and ſtrict Obſerver of it.

It is the moſt earneſt Deſire and fervent Prayer of my Soul to God, that the Maxims, and Admonitions here given, may tend to the Edification of many: And I will conclude in the Words of the Apoſtle, exhorting all Men to Sobriety, 1 *Pet.* v. *Be ſober, be vigilant: Becauſe your Adverſary the Devil, as a roaring Lion, walketh about, ſeeking whom he may devour: Whom reſiſt, ſtedfaſt in the Faith.* For Sobriety is not only available for the ſubduing of the Temptations of the Fleſh, to which the major Part of the Creation are expoſed; but abſolutely ſo for all other too, and is helpful to every Kind of Virtue; as is, I think, ſufficiently manifeſt from what hath been already proved in the foregoing Pages.

The End.

SPECTATOR, Vol. III. N°. 195.

" THE moſt remarkable Inſtance of the " Efficacy of Temperance towards the " procuring of Long Life, is what we meet " with in a little Book publiſhed by *Lewis* " *Cornaro*, the *Venetian*; which I the rather " mention, becauſe it is of undoubted Credit, " as the late *Venetian* Embaſſador, who was of " the ſame Family, atteſted more than once in " Converſation, when he reſided in *England*. " *Cornaro*, who was the Author of the little " Treatiſe I am mentioning, was of an infirm " Conſtitution, till about Forty; when by ob- " ſtinately perſiſting in an exact Courſe of " Temperance, he recovered a perfect State of " Health; inſomuch, that at Fourſcore he " publiſhed his Book. He lived to give a " Third, or Fourth Edition of it; and after " having paſſed his Hundredth Year, died " without Pain, or Agony, and like one who " falls aſleep. The Treatiſe I mention, has " been taken notice of by ſeveral eminent " Authors; and is written with ſuch a Spirit of " Chearfulneſs, Religion, and good Senſe, as " are the natural Concomitants of Temperance " and Sobriety. The Mixture of the Old Man " in it, is rather a Recommendation than a " Diſcredit to it."

A

TREATISE

OF THE

BENEFITS

OF A

SOBER LIFE:

Written originally in ITALIAN, by

LEWIS CORNARO,

A Noble VENETIAN:

Tranſlated into LATIN, by

LEONARD LESSIUS,

And Now into ENGLISH,

By *T. S.*

Si tibi deficiant Medici, Medici tibi fiant
Hæc Tria, Mens læta, Requies, moderata Diæta.
è SCHOL. SALURN.

LONDON:

Printed in the YEAR M.DCC.XLII.

A

TREATISE

OF THE

Benefits *of a* Sober Life.

IT is an undoubted Truth, that the fixed and settled Habits of Men do grow into their very Natures, and lay them under a Kind of Restraint of practising those Virtues, or those Vices, to which they have been once habituated. Nay, it is too frequently the Case, that Custom obtains a far greater Ascendant over the Minds of Men, than even Reason itself. This is experimentally true. For how often is it seen, that a Man of the strictest Honesty, by often intermingling himself with loose and wicked Company, imbibes their poisonous Principles, and thereby forfeits

The Force, or Prevalency of Custom.

his own Innocence and Integrity? If ſo be indeed he ſhould be ſo lucky as to abandon ſuch lewd Company, and to fall into a more religious Converſe of Men, Honeſty and Goodneſs will then flouriſh again, and he become equally as wiſe and juſt as he was before he deviated from the Paths of Virtue. In a word, all the Variations in the general Behaviour of Mankind proceed (as far as I have been able to obſerve in Life) from little elſe, but from the Force or Prevalency of Cuſtom.

Two dangerous Evils introduc'd in *Italy* by Cuſtom.

I am perſuaded, it is Cuſtom alone, which has not long ſince introduced two very pernicious Evils in *Italy*. The one is Flattery and Court-like Formalities; the other, Gluttony, or an immoderate Eating and Drinking. The former of theſe deprives civil Society of all Honeſty, Freedom, and Sincerity; whilſt the latter (againſt which I am determined to employ my Pen) robs the Body of its Health and Vigour. It is indeed an Unhappineſs, that attends the Rich and Powerful, that frequent and delicious Feaſting is faſhionable, and therefore ſerves as a Plea for Extravagance. And altho' Men at the ſame Time are thoroughly ſenſible, that Frugality is as much the Reſult of Temperance,

Temperance, as Prodigality is of Intemperance; yet, ſo unaccountable is the Folly and Madneſs of Men, that they prefer the latter to the former, and look upon Profuſeneſs as an Act of Liberality and true Honour; while Thriftineſs and good Huſbandry paſs in the Eyes of the World for Avarice and Meanneſs of Spirit. Now all this apparent Difference in the Oeconomy of Life is entirely the Conſequence of Cuſtom and Habit; which has ſo far deluded and intoxicated the Minds of Men, that they firſt chuſe to embrace an irregular and luxurious Way of Living (whereby the Miſeries and Infirmities of Old Age are inſenſibly contracted, before they can be able to taſte the Pleaſures of Youth) rather than to purſue a Courſe of Sobriety and Moderation, which would as infallibly ward off all thoſe Maladies and Diſorders, and render not only Youth, but even Old Age itſelf, pleaſant, chearful, and vigorous. This is ſo true, that when Men lived leſs delicately, their Health and Vigour were greater, or more perfect at Fourſcore, than our Libertines even now enjoy at Forty.

The Prodigality of Banquets.

O wretched, miſerable *Italy!* Doſt not thou plainly ſee, that

Gluttony deprives thee of more Souls yearly, than either a War, or the Plague itſelf could have done? Thy true Scourges are thy continual Banquets, which are ſo intolerably extravagant and profuſe, that there are not Tables large enough to contain the infinite Number of Diſhes Luxury provides, without piling them one above another. What Frenzy, what unheard-of Extravagance is this? Prithee conſider, how highly diſpleaſing thy Ways are in the Sight of God, and let a due Senſe of his avenging Juſtice put an immediate Stop to thy dangerous Career. Strive, e'er it be too late, to get rid of this Sin of Gluttony; a Diſtemper, tho' fatal in itſelf, yet it may eaſily be prevented by a well-regulated, or an orderly Diet. It requires no great Pains or Skill to avoid the Evils, which Exceſs may occaſion, no more than it does to diſcover a ſovereign Remedy againſt Repletion; ſince Nature herſelf, who is the beſt Phyſician, has wiſely taught us it. It will be prudent and right not to allow her more than ſhe requires, neither to over-charge her, ſince a very Trifle will ſuffice to ſatisfy the Calls of Hunger and Thirſt. The Maxims of Temperance are derived from thoſe of ſolid and ſubſtantial Reaſon. Let us learn there-

fore

fore to eat no more, than may prudently administer to the Recruit and Maintenance of the Body: Whatsoever exceeds this Measure is of fatal Consequence, and lays a Foundation for Infirmities and Death itself, nay, perhaps eternal Death too. And what Pleasure can be thought safe or innocent, in the Enjoyment whereof we run the Risk of losing (besides many temporal Advantages) our precious and immortal Souls? How many Friends of a promising Genius, and lively Disposition, have I myself seen hurried off the Stage of Life in the very Sunshine of their Days, by this Plague of Intemperance? Who (if they had lived) might have been shining Ornaments to the World, and an inexpressible Comfort and Satisfaction to their Relatives and Acquaintance. It is to prevent this Infection therefore, that I have now undertaken to shew in this small Treatise, that Intemperance is no such Evil, but what it may easily be remedied by resolving to live soberly: And I have the more readily taken it upon me, in regard several young Men of excellent Qualities, for whom I have a great Value, have by their joint Intreaties engaged me to it: Who, perceiving their Parents to drop off in the Meridian of Life, and me, upwards of Fourscore, healthy

and ſtrong, became very deſirous of being acquainted with my Manner of Living. Wherefore to ſatisfy their honeſt Deſires, and at the ſame Time to become as uſeful and ſerviceable to others, as I can, I will openly declare the Motives, that firſt induced me to relinquiſh Intemperance and live ſoberly; and then lay down the Means I uſed, as well as the Benefits I reaped by ſo doing; and ſhew laſtly, that a regular Courſe of Life is not at all impracticable, but very advantageous, and abſolutely neceſſary to be embraced and purſued by all Men.

The Reaſons, why *Cornaro* himſelf embraced a ſober Life.

I ſay then, that the Infirmities of my Conſtitution, which were not only ſown, but deeply rooted in the Habit, firſt moved me to renounce that Intemperance, whereunto I had for ſo many Years to my Coſt and Sorrow been addicted. My repeated Exceſſes had reduced me ſo very low, that I was not capable of ſupporting myſelf any longer under them. Various Diſeaſes were the Product of my Irregularities. I was often afflicted with violent Pains of the Stomach; and ſometimes a Pleuriſy, and a ſlight Fit of the Gout ſeized me. Beſides all this, I was hardly ever free from a Fever, and an exceſſive

ceſſive Drought. Such was my unhappy Diſpoſition, that I could not entertain the moſt diſtant Proſpect of a Recovery, nor of ever being perfectly freed from thoſe Miſeries I had indiſcreetly brought upon myſelf, by any other Means, than by waiting patiently the expected Calls of Death itſelf. In this miſerable Condition did I remain from the 35th to the 40th Year of my Age, having tried all Remedies in vain, to the great Surprize of almoſt every body. The Phyſicians themſelves, being by this Time quite wearied out with the ill Succeſs of their Skill, were plain in telling me, that there was but one Remedy left, which I muſt either conſtantly and reſolutely make uſe of, or unavoidably ſubmit to impendent Fate: And that was a ſober and an orderly Life. This they admoniſhed me to purſue to the End of my Days; aſſuring me, that as Intemperance was the ſole Cauſe of my unhappy Diſorders, ſo it was its contrary Virtue, that was moſt likely to ſilence my Complaints, and reſtore me to my primitive Soundneſs of Conſtitution. This put me upon reflecting, how efficacious a temperate Regimen of Diet had already been to Numbers originally of weak Complexions; and on the contrary, how far Irregularity had been

been a Means of reducing the moſt naturally ſound and flouriſhing Conſtitutions to the loweſt Ebb of Weakneſs and Miſery. Upon balancing their wide Difference, my Reaſon ſoon convinced me, that if any thing would effect my Recovery, or even a Mitigation of my Troubles, it muſt be accompliſhed by putting in Practice the Advice of my Phyſicians. For it is certain, contrary Cauſes will produce contrary Effects and Operations; and 'tis often ſeen, that the Faults of Nature are corrected by Art, in like Manner as barren and unfruitful Fields are made fertile by the Skill and Induſtry of the Huſbandman. The Phyſicians farther added, that Delays were dangerous, and unleſs I ſpeedily put in Execution my Reſolutions of living ſoberly for the future, I muſt remain incurable, and inevitably periſh within a few Months. This made ſo deep an Impreſſion upon me, that, what with the Thoughts of living in Pain and Miſery, and of dying within ſo ſhort a Time, I was inſtantly determined, animated with the Hopes of avoiding Pain and Death, to betake myſelf for good and all to a ſober Courſe of Diet.

The

The Doctors now began to be mightily pleaſed with my Intentions, and inſtructed me in what Method I was to proceed. They injoined me to manage myſelf like a ſick Perſon, by eating and drinking nothing but what was wholeſome, and that in ſmall Quantities. This Advice they had given me ſome time ago, but till now I was ſo imprudent as to ſlight it. I ſoon grew tired of their Preſcriptions, and fell again to the Gratification of my ſenſual Appetite, as uſual; and often perceiving myſelf ſcorched with internal Heat, I fell to the Drinking of Wines in Abundance. I uſed alſo to take a ſecret Pleaſure (as ſome weak, ſilly People do, tho' I would not be thought to juſtify my Conduct in this Particular) of putting a Trick upon my Phyſicians, in neglecting to obey their Rules, tho' at the ſame Time I impoſed the greater Cheat upon myſelf. But as ſoon as I had reſolved to follow the uncorrupted Dictates of Nature and Reaſon, and found it was no difficult Matter, but the bounden Duty and proper Intereſt of every rational Creature ſo to act; I ſo cloſely purſued this Courſe of Life, that I never after ventured to ſtep out of the right Way. Upon this I found I began to amend daily, and within a Twelvemonth, (tho' it may

ſeem

ſeem incredible) I was perfectly cured of all my Infirmities.

This happy and ſurpriſing Recovery made me reflect a little on the Uſefulneſs, as well as Efficacy of a temperate Regimen, and reaſon thus with myſelf: If Sobriety had ſo much Power as to reſtore me to Health, how capable muſt it be of preſerving me from relapſing into the ſame Maladies and Diſorders? Reſting fully ſatisfied from my own Experience of the Certainty of it, I grew careful in providing ſuch Food as was proper for me. I was reſolved to try, whether thoſe Things, which pleaſed my Appetite, were really prejudicial or not to my Health; and whether that proverbial Aphoriſm, wherewith Gluttons are wont to defend themſelves, *viz. That which ſavours is good and nouriſheth*, be conſonant to Truth and Reaſon. Upon Trial I found it otherwiſe: For heady Wines, raw Fruits, Sallads, ſalt Meats, Sauſages, and the like, notwithſtanding they were once very grateful to my Palate, yet proved very pernicious to my Conſtitution. Hereupon truſting more to my own Experience, than to the Falſity of the Proverb, I generouſly declined all theſe noxious Things, and made choice of thoſe

Victuals

Victuals only, which beſt ſuited my Conſtitution; and moreover took ſpecial Care never to riſe from Table but with an Appetite to eat more upon Occaſion, always bearing in Mind the Truth of *Hippocrates*'s Aphoriſm, * *Se non ſatiare cibis, ſtudium eſt ſanitatis.*

Thus, after I had renounced Intemperance, and taken up a better Courſe of Life, I was reſolutely bent upon continuing it to my Life's End. And O happy for me! that I had Courage and Reſolution enough to attempt it. For this Change not only freed me from thoſe Maladies and Evils, which without it were incurable, but ſecured me from falling again into that annual and often violent Diſeaſe, to which I was obnoxious all the Time I was a Slave to my Senſe and Appetite. And theſe Bleſſings and Advantages ſtill continue to accompany me, becauſe from the very Hour I was made whole, I never ſwerved from my ſettled Courſe of Temperance and Sobriety. No corrupt Humours, no Pains affect me now, neither have, ever ſince I became a ſworn Enemy to Sin and Senſuality.

To

* Whoever eats or drinks too much will be ſick.

To this my approved Regimen of Diet, I found it neceſſary to ſubjoin a few particular Cautions, *viz.* to avoid as much as poſſible extreme Heats and Colds, violent Fatigues, late Hours, and an Exceſs even of lawful and conjugal Embraces. I was ever very nice alſo in the Choice of Air, and took all imaginable Care to ſcreen myſelf from the Inclemency of the Winds and Weather, and from the exceſſive or parching Heat of the Sun. For altho' the Quantity and Quality of our Food ought principally and primarily to be conſidered, as being moſt conducive to Health; yet the forenamed Precautions have a greater Influence on our Conſtitutions, than moſt People are aware of. I was no leſs careful not to give way to angry Reſentments, and melancholy Reflections, and to ſtifle every Degree of Paſſion, which in the leaſt tended to diſturb my Peace of Mind, or (as I thought, if indulged) might have injured my bodily Conſtitution. I don't pretend to ſay, that I had always ſo abſolute a Command over my Reaſon, as never to lapſe into any of theſe Diſorders; but thus much I can boaſt, that this was rarely my Caſe: And the ſtrict Watch I obſerved over my Appetite (which indeed ought to be every one's chief Buſineſs and Concern) prevented

thoſe bad Conſequences, which might otherwiſe perhaps have enſued from my ſeldom, and petty Irregularities.

This *Galen* himſelf confirms, when he ſays, that all other Exceſſes, to wit, immoderate Heats and Colds, ſharp Winds, exceſſive Labour, or Action, and the like, made no laſting Impreſſion on his Conſtitution, becauſe in his Diet he was ever moderate. He tells us, that theſe Inconveniences ſeldom or never affected him at all; and when they did, that the Indiſpoſition thereby occaſioned was but ſlight, and certain to paſs off within a Day or two at fartheſt. This Belief, without citing any more Authorities, is ſufficiently and more abundantly confirmed by my own Experience, as many, who are of my Acquaintance, can teſtify. It is certain, that the Paſſions have leſs Influence, and create leſs Diſturbance to ſome, who live ſparingly, than to others, who lay no manner of Reſtraint at all upon their boundleſs Appetites and Deſires. Sometimes it ſo fell out, that I could not poſſibly avoid being expoſed to the Extremes of Heat and Cold; neither was I always able to play the Philoſopher ſo dexterouſly as to ſurmount every perplexing Obſtacle and Difficulty, which

which came in my Way: Yet all theſe Trials worked me no conſiderable Hurt to my Conſtitution: And I have ſeen others, that have been addicted to Voluptuouſneſs and Gluttony, ſink under a leſs Weight of Troubles and Afflictions, than thoſe I met with. It happened one Time, that my Brother and ſome of my Relations, perceiving certain powerful and litigious Perſons commencing a conſiderable Law-ſuit againſt me, and fearing leſt I ſhould be worſted in the Cauſe, fell into a deep Melancholy, (a Caſe uſual to diſſolute Lives) which grew upon them to ſuch a violent Degree, that they ſhortly died on the Account. But I, whom that Affair ought principally to have affected, as it moſt nearly concerned me, courageouſly withſtood the Shock, and received no Hurt. The Loſs, or Diſreputation I ſuſtained, was I thought ſufficiently compenſated by the Pleaſure and Satisfaction I reaped from braving the inſolent and unjuſt Malice of my potent Adverſaries; and from the ſecure Triumph I gained over my Difficulties, and Misfortunes. Whence I infer, that the Paſſions are leſs furious in Bodies free from any malignant Qualities, than in Bodies abounding with them.

When

When I was Seventy Years of Age I had another Proof of the Uſefulneſs of my Regimen. As I was one Day riding in my Chariot for the Air, the Horſes, taking Fright, ran away with and overſet it: By which Accident I diſlocated a Leg and an Arm, broke my Head, and bruiſed myſelf very much. In this deplorable Condition was I taken out, and immediately conveyed home. The Phyſicians and Surgeons were ſent for, and at their firſt View were at a *nonplus* how to act, and judged me irrecoverable. However at a Venture they agreed, that the Surgeons ſhould breathe a Vein, and adminiſter ſome evacuating Medicines, in order (as they ſaid) to prevent, if poſſible, the Fluxion of Humours, Inflammation, and Fever, ſo much feared and expected. But I, reflecting on the regular Courſe of Life, I had led for ſo many Years together, whereby my Blood and Juices (as I thought) could not but be tolerably ſound and clean, rejected their Advice, and only ordered the Diſlocation of my Arm and Leg to be reduced, and my Body to be ſufficiently rubbed with ſome proper Fomentation. And thus, without any more Remedies, or farther Advice, I ſoon recovered, to the no leſs Surprize of the Phyſicians themſelves, than of

all, that knew me. Whence I conclude, that a ſober Diet is an excellent Defence againſt outward Cauſes, and Accidents; and that Irregularity is productive of quite contrary Effects.

The Danger of violating the Rules of a ſtrict and long obſerved Regimen.

But my own Experience hath taught me another Thing too; that where the Rules of Diet have been punctually, and long obſerved, it is of dangerous Conſequence to tranſgreſs them. About four Years ſince, (*viz.* in the 78th Year of my Age) I was adviſed and preſſed upon very hard by my Phyſicians, and ſeveral of my Acquaintance, to take a little more Nouriſhment, than what of late I had been accuſtomed to. Various Reaſons they urged in behalf of it: As, that Old Age could not be well ſupported with ſo little Food: That I ought to eat not only to ſupport Nature, but even to increaſe the Strength and Vigour of it; and that I muſt either inevitably ſink under my preſent Regimen, or take their Counſel and augment my Diet. To this I replied, that Nature was content with little: That as I had been long accuſtomed to ſo ſmall a Meaſure, Cuſtom was now become a ſecond Nature to me: That it was but agreeable

to

to right Reaſon, the farther I advanced in Years, and the faſter my Nature decayed, that my Stint of Meat and Drink ſhould be rather diminiſhed, than augmented; and to add ſtill a greater Force to what I had ſaid, I made uſe of two *Italian* Proverbs. One was, * *He that eats little, eats much:* Becauſe by eating ſparingly a Man prolongs his Life. The other was, † *The Food which is left after a Meal, does more Service, than what hath been already eaten.* By which is intimated, that the Hurt or Prejudice of too much Food is greater, than the very Benefit of it, taken in a moderate Quantity. But even all this could not prevail upon them, and therefore, to avoid friendly Teazing and the Character of Obſtinacy, I condeſcended to their Importunities. Now my uſual Meaſure in Bread, Soups, Yolks of Eggs, and Meat, was twelve Ounces exactly weighed, which I increaſed to fourteen Ounces: And the Portion of my Drink, which before was fourteen Ounces *per Diem*, I now made ſixteen. This very Addition (as ſmall as it was) cauſed ſuch a ſurpriſing Alteration in my Health within

* Qui multum vult comedere, comedat parum.

† Plus juvat cibus qui ſupereſt comedenti, quàm qui ab illo comeſtus.

the Space of ten Days, that as briſk, active, and cheerful as I was, I began to grow melancholy and peeviſh. Every body was troubleſome to me, and I was no leſs troubleſome to myſelf and others too; neither did I at Times rightly underſtand either what I ſaid or acted. On the twelfth Day I was ſeized with a Pleuriſy in my Side, which afflicted me two and twenty Hours ſucceſſively. This was ſeconded by a violent Fever, which held tormenting me 35 Days and Nights without Intermiſſion: And for the firſt Fifteen I ſuffered ſo extreme Torture, that I could hardly get a Wink of Sleep the whole Time; ſo that all gave me over for a dying Man. However, I did recover, tho' in the 78th Year of my Age, and at a Time too, when it was allowed, we had a ſeverer Winter-ſeaſon in our Climate, than was ever known in the Memory of Man: And I am confident, nothing (under God) reſcued me from the Jaws of Death, but the betaking myſelf to my wonted Regimen of Diet. The Temperance of ſo many Years together, having perfectly drained my Body of every evil Humour, had prevented the Growth of any more that were ſo. It had hindered me from contracting thoſe malignant Qualities, which

are

are the common Fate of thoſe old Folks, that have been ſo imprudent, as, in their younger Days, to have lived at large and without Rule. As I was thoroughly perſuaded, I was free from all thoſe Complaints, an intemperate Youth brings upon Old Age, and that I had no other to grapple with, than what aroſe from my ſlight Exceſs; I grew reſolute, and at laſt (tho' with ſome Difficulty) conquered my threatening Indiſpoſition.

A temperate Regimen the beſt Phyſick.

From theſe, *viz.* my Indiſpoſition and Recovery, it evidently appears, how great is the Power of Order and Diſorder, of Temperance and Intemperance. The former whereof had preſerved me for ſo many Years together in perfect Health; the latter, tho' it was but ſlight, had reduced me to the laſt Extremity. If the Univerſe conſiſt of Order, if our natural Life depend on the Harmony, or perfect Agreement of Humours and Elements, it is no Wonder, that Order ſhould preſerve, and Diſorder deſtroy. Order is of ſo extenſive a Benefit, that it behoves every one ſtrictly to obſerve it. It renders Arts and Sciences eaſy, and Armies victorious: It eſtabliſhes Kingdoms, civil

Corporations, and Families, in Peace and Concord. Whence I conclude, that an orderly Life is the moſt ſure Ground of Health and Length of Days, and the moſt efficacious, or infallible Medicine, that can poſſibly be adminiſtred to almoſt all Diſeaſes. And no Man, that duly conſiders this, can deny it. Hence a Phyſician, when he attends his Patient, preſcribes a Diet the very firſt Thing he does; and it is the very laſt Remedy he adviſes him to purſue, when he has recovered, and takes his Leave of him. And we need not doubt (if once we could be ſo wiſe as ſtrictly to follow their Advice) but what we ſhould live free from any threatening Relapſes for the future. This Method of Proceeding would cut off moſt Cauſes of Diſeaſes, and render both Phyſick and Phyſicians leſs neceſſary. Nay, every Man, if he would but ſteadily apply himſelf to it, might become his own Phyſician, and be convinced he never had, nor can have a better. For no Man indeed can be ſo complete a Phyſician to another as to himſelf. And the Reaſon is this: Every Man, by long Obſervation and various Experiments, may attain to the perfect Knowledge of the Qualities of his own Nature, and be able to ſearch out its moſt occult Properties. He

may

may learn precisely the Quantity and Quality of Meat and Drink, that are fittest for him, easiest of Digestion, and lightest upon his Stomach; which cannot certainly be so well understood by another, as by himself: And it is next to impossible, from the Result of the longest Experience and exactest Observation, precisely to know the Constitution of another; seeing there is among Men as great a Variety of Constitutions, as of Faces. Who now, for Example, would believe, that old Wine was bad, and new Wine good for my Stomach? Or that Pepper heated me less than Cinnamon? What Physician alive (do you think) could have discovered these hidden and surprising Properties in my Constitution, when it cost me no small Pains in making a perfect Discovery of the Causes thereof from long Experience? It is plain therefore, no Man can become a complete Physician to another; and since no Man can have a better than himself, nor a more sovereign Remedy for all natural Evils, than a temperate Regimen, it behoves every one instantly and chearfully to embrace and follow it.

Physicians necessary.

However, I don't pretend to say but what Physicians are

neceſſary, neither would I be ſuſpected of leſſening the Eſteem, they juſtly merit from their ſucceſsful Practice in the Cure of various Diſeaſes: And altho' it is certainly true, that Intemperance is the chief Source of the major Part of them; yet there are ſome Diſtempers, which all the Care and Foreſight imaginable cannot ſufficiently guard againſt. In theſe Caſes to rely wholly upon Nature, argues Folly and Madneſs, and a Man muſt ſubmit himſelf to the Care and Direction of a Phyſician, if he mean his Recovery. But for the future Preſervation of his Health, there is (in my Opinion) little elſe requiſite, but a ſober and regular Life. It is a ſpecifick and natural Medicine, which infallibly preſerves a Man let his Conſtitution be what it will, and prolongs his Life to a very advanced Age; ſoftens the Pains and Agonies of Death, and when the radical Moiſture is totally conſumed, procures him a quiet Exit out of this World. In fine, it contains all the imagined Virtues of *Aurum Potabile*, or the *Philoſopher's Stone*, which Numbers have already ſought after to no Purpoſe.

Why Senſualiſts ſhun a ſober Life

But alas! the Senſual and Intemperate (who indeed conſtitute

tute the major Part of Mankind) are so entirely devoted to the Gratification of their Taste and Appetite, that they cannot possibly be prevailed upon to renounce their sinful Pleasures. All the Sin, and Shame, and bodily Afflictions, which are entailed upon their Follies, are insufficient to awaken them to a just Sense of their Danger. They hold it better to live, tho' it be ten Years less, in Riot and Excess, or even to enjoy the Pleasures of Sin for a Season, than always to be put to the Torment and Mortification of laying a Restraint upon their Appetites. But alas, foolish and inconsiderate Men! they little think of what great Importance ten Years of Life are to a Man, more especially at that adult Age and Period of an healthful Life, wherein it is in its highest Pitch of Perfection, and the Understanding, Wisdom, and every Kind of Virtue are most vigorous; which but in that very Period can never be brought to Perfection. To produce only one Instance: Were not almost all the learned Books, which are extant, composed by their Authors in their riper Age, and in those last ten Years, which the Intemperate despise and set at nought, in respect of their sensual Gratifications? Would not

Ten Years of a Man's Life in mature Age are very precious.

not all Arts and Sciences have appeared leſs perfect, if all their Profeſſors had died ten Years ſooner than what they did? For my Part, I muſt own, I am contented to live as long as Nature deſigned me to laſt, and think it proper to ward off the fatal Stroke of Death as long as I can. Had not this been my Care and Reſolution, ſeveral Performances of mine, which, I flatter myſelf, will prove both uſeful and entertaining to Poſterity, had never been compleated.

No hard Matter to live regularly

Your Libertines farther object, that it is a Thing impoſſible to lead a regular Life. To this I reply, that *Galen* himſelf kept it and held it for the beſt Phyſick: So did *Plato*, *Iſocrates*, *Cicero*, and many of the Ancients: And in our Age Pope *Paul*, Cardinal *Bembo*, and two of our * Doges, *Lando* and *Donato*; and thereby arrived to a very advanced Age. I might inſtance in others of a meaner Rank and Figure; but my own Experience, I think, without producing any more Authorities, is an undeniable Demonſtration of the eaſy Poſſibility of obſerving a Regimen; and that the almoſt only Difficulty therein, is

* Chief Magiſtrates of either *Venice* or *Genoa*.

is the ſetting out well at firſt, *viz.* with Courage and Reſolution. Neither do I think *Plato*'s Objection of any great Force, who affirms, that thoſe, who are intruſted with and employed in the Affairs of the Republick, cannot poſſibly live a ſober and regular Life, by reaſon of their being under a Neceſſity of making frequent and tedious Journies, of being expoſed to the various Changes of the Winds and Weather, and enduring many Hardſhips and Fatigues in the Service of their Country, which are directly contrary to the Rules of Diet. Theſe are Inconveniences 'tis true, but no very conſiderable ones. It is in every Man's Power, if he will, to eat and drink what is wholeſome, and to avoid over-feeding. He that is wiſe enough to obſerve this, will ſuffer little from other Inconveniences. The Diſeaſes of Repletion, which infallibly deſtroy the beſt natural Capacities, and all Power of acting agreeably in any Poſt, would be thereby happily avoided, and the Man himſelf at full Liberty to exert his Reaſon, and his Wiſdom, upon every Occaſion in his Country's Cauſe. But ſome again may object, if a Man that is in Health, always governs himſelf like a ſick Perſon, what Diet muſt he make uſe of when he is taken ill.

ill. To this I reply, that Nature, who endeavours, as much as poſſible, to preſerve all Beings, inſtructs us after what Manner we ought to govern ourſelves in Sickneſs: For ſuddenly ſhe takes away our Appetite, ſo that we can eat little or nothing at all. At that Time, the ſick or infirm Perſon, whether his Manner of Living has been regular or not, ought to feed on nothing but what is proper for the Nature and Weakneſs of his Diſtemper, *viz.* on Broths, Jellies, Cordials, Barley-Water, *&c.* When he perceives himſelf on the mending Hand, and fanſies he can with Safety venture upon more ſolid Nouriſhment, he muſt be equally careful to eat leſs than he did before he fell ſick, and to reſtrain the violent Cravings of his Appetite, till he be perfectly reſtored to his priſtine Soundneſs of Conſtitution. To act otherwiſe, would be to run the Riſk of (perhaps) a more fatal Relapſe: But after all, I dare aſſert, that the Man, who purſues a temperate Life with all poſſible Exactneſs, will ſeldom or never be ſeized with a Diſeaſe; or if he ſhould, that his Indiſpoſition will be but very ſlight and ſhort: For this Way of Living effectually prevents every evil Humour from engendering in the Habit; and there certainly can be no Effect, *viz.*

Diſtemper,

Diſtemper, where the productive Cauſe is removed.

A ſober Life is to be embraced.

Since then an orderly Life is ſo beneficial, ſo virtuous, ſo amiable, ſo agreeable to our Nature, and eaſily attainable, ought not all Men inſtantly to embrace it with eager Affection? No Man need be diſcouraged, or conceive an Averſion to it from the Method I purſue. No Man is confined to that exact Meaſure, or particular Sort of Food I am, nor yet prohibited the Uſe of many Kinds of Victuals; I never taſte, I eat but little, becauſe that very little ſuffices my weak Stomach; and I abſtain from Fruits and Fiſh, and many other Things, becauſe they are prejudicial to me; but thoſe, who are not offended by them, may, nay ought to uſe them; only it behoves every one to be cautious, he eat no more, even of what he finds moſt agreeable to his Stomach, than he can perfectly and eaſily digeſt. In ſhort, he who is not offended at any thing, has the Quantity, and not the Quality for his Rule; than which nothing is more eaſy to be obſerved.

Some Libertines live to a great Age, but theſe are very rare.

Let no Man object to me, that there are Inſtances of Perſons, who, although they have,

during

during the whole Courſe of their Lives, been prone to lewd and ſenſual Gratifications, yet are arrived to the utmoſt Length of Mortality, healthy and vigorous. This is but very rare, hazardous, and in a manner miraculous; and it is by no Means ſafe or proper confidently to venture upon the Trial of it. No wiſe Man will riſk the Loſs of his Health, and perhaps Life too, on Hope of an happy Iſſue, which yet befalls very few. It is much more certain, that a ſober old Man, of an infirm Habit of Body, is ſecurer in regard of his Health and Life, than the moſt robuſt, ſprightly, vigorous Youth, who daily lives without Rule or Meaſure. However, this is abſolutely certain, that one of a naturally ſound Temperament, with the Advantage of an orderly Life, ſhall be able to ſpin out the Thread of Life to a much greater Length than another of a weakly Nature, though he be equally as ſtrict in the Care and Management of his Conſtitution. The Almighty Creator indeed is able to form Bodies ſo ſurpriſingly ſtrong and robuſt, as to be Proof againſt the moſt exorbitant, and oft-repeated Exceſſes, and even againſt the Storms and Batteries of Time itſelf. One Inſtance whereof I remember to have happened at *Venice*, and another at *Padua*:

Padua: The Procurator *Thomas Conterini* was one, and Chevalier *Capo di Vacca* the other. No two ever did, or could endeavour to abuſe their Conſtitutions more, and yet they enjoyed an uncommon Length of Years, ſeemingly in Health and Vigour, and at laſt both died by a pure Diſſolution. But where among ten Thouſand ſhall we be able to pick out their Fellows? All others therefore, who are deſirous of attaining to an healthy old Age, who would avoid a painful or violent Separation of Soul and Body; and who, in fine, would be capable of reliſhing the inexpreſſible Comforts and happy Fruits of ſuch a Period, muſt never think of compaſſing their Wiſhes or Deſigns by any other Means, than by a conſtant and regular Courſe of Life and Diet.

The happy Effects of Sobriety

It is Sobriety alone which preſerves our Bodies in a ſteady Courſe of Health and Vigour. It is this which ſupplies them with ſound Blood and ſweet Juices, and prevents the Emiſſion of thoſe noxious Fumes and Vapours to the Head, which are perpetually ſteaming from a filthy and polluted Carcaſe. 'Tis this which clears the Brain, brightens Reaſon, and gives Men a full, free, and perfect Uſe of

of all their Faculties. 'Tis by this that the Mind is enabled to ſoar above the World and its Vanities, and to taſte the rapturous Delights of an heavenly Contemplation! Delights, which the Voluptuous and Intemperate can have no Notion, no Experience of at all. Infinitely agreeable indeed, and no leſs various are the Reflections of a ſober Mind, which that Man can never be truly capable of, and much the better for, whoſe Brains are intoxicated, or bewildered in the Fumes of Drunkenneſs and Gluttony. But when once their evil Effects vaniſh, and the Underſtanding comes to itſelf again; the Man then begins clearly to ſee and apprehend the real Nature of Things, and to make ſuch uſeful Diſcoveries from the Works both of God and Nature, as are impoſſible to be diſcerned, or comprehended in a State leſs pure, or with Faculties leſs refined. He can then plainly ſee the Folly and Baſeneſs of Sin, the many precious and admirable Effects of Virtue, and the inexpreſſibly wretched Condition of thoſe unhappy Souls, who are fatally deluded by their Luſts and Paſſions: The three moſt dangerous whereof are Voluptuouſneſs, Ambition, and Avarice. Theſe Deſires are the natural Concomitants of our Youth, and never fail to increaſe with the

Age

Age of old Men of intemperate Lives. A wise Man takes care to curb his Passions, before they have taken too deep Root. He corrects them betimes, and thereby prevents their destructive Violence. A Victory this, which (if well secured) is attended with the most valuable Blessings, *viz.* the Favour of Heaven, and Love of all the World. This Man fears no Evil from his approaching Dissolution. He is conscious his Virtue and Integrity will secure him. He is not afraid of the Terrors of Hell, because he is a Christian, and puts his Trust in the Blood and Merits of *Jesus Christ*. He dies without repining, because he is sensible, this World was never designed for his continuing City; and his Reason sweetens the Bitterness of his Fatality. In a word, he chearfully resigns his Soul into the Hands of God, when in a long Succession of happy Years, he has had Time enough to enjoy his Virtue and Reputation, and considers, that scarce one in ten Thousand, who have lived the very Reverse of himself, has been blest with such a Length of Days. His Joy is still the greater, arising from a Reflection that his End will be calm, and attended with less Horror: That he shall depart in Peace, as a Lamp goes out for Want of Oil, and

ſo be tranſlated from this corruptible Life to thoſe Seats and Realms of Bleſſedneſs and Felicity, which are eternal in the Heavens.

The Praiſe of a ſober Life.

O holy, truly happy, and juſtly to be admired Life of Temperance! And O unhappy and deteſtable Life of Intemperance, which incumbers Mankind with ſo great Evils and Calamities! How beautiful and amiable are the very Words——Regularity, Sobriety, Temperance? And on the contrary, how loathſome and diſagreeable is the Sound of theſe Words —— Irregularity, Gluttony, Intemperance, in the Ears of the chaſte and ſober Part of Mankind? Nay, as wide a Difference is diſcernible between theſe diſtinct Sounds, as between thoſe of Angel and Devil.

Thus far having explained the Reaſons, which occaſion'd me to abandon Intemperance, and embrace its contrary Virtue; as alſo the Method I obſerved therein, the good Effects I found thereby, and the many great and ſingular Advantages others may as reaſonably expect to reap from the Practice of it: I come now to addreſs myſelf to thoſe Senſualiſts, thoſe ſtupid and dull Souls, who object,

object, that a Man's Life, when once he ſhall have almoſt reached ſeventy, is not worth the having: That the Reſidue of his Days are (as they fooliſhly conclude) rather Death than Life, and over-burdened with Miſeries and Infirmities, Anxiety and Diſcontent. But give me leave to ſay that they are mightily miſtaken, I myſelf being an Inſtance ſufficient to confute their falſe Ideas. I am at this preſent 83, and yet the Pleaſures and Recreations I take, are ſuch, as that moſt Men generally account me happy. Firſt, I am continually in Health, and ſo nimble, briſk, and active, that I can get on Horſeback with all the Eaſe imaginable, without the Advantage of any riſing Ground. I am able alſo, and often do aſcend ſteepy and high Hills on foot without Laſſitude. Beſides, I am ever chearful and merry, and well pleaſed, uninterrupted by any anxious Apprehenſion, or violent Perturbations of Mind; in whoſe Place, Joy, and Peace, and Love, have taken up their Reſidence in my Soul. I am ſo far from being weary of Life, that no Man in the World can enjoy the Pleaſures of it in fuller Perfection, or with more ſenſible Delight. Sometimes (as Occaſion ſerves) I converſe with Men of Li-

Many are the Delights of a ſober old Age.

terature, Ingenuity, good Morals, and ſound Religion: At other Times, when I chuſe rather to be alone, I apply myſelf to the reading of ſome of the choiceſt Books of Divinity, Philoſophy, Morality, *&c.* I can get. When I lay theſe aſide, I fall immediately to writing, ever ſtudying (as much as in me lies) to promote the Good and Happineſs of my Fellow Creatures. All this I do at my Leiſure, at ſtated Times, and without the leaſt Inconvenience offered to myſelf, or my other Concerns.

I dwell in an Houſe, which, beſides its being ſituated in the pleaſant Part of *Padua*, may be reckoned the moſt beautiful and commodious Edifice in this learned City: Few in this Age can equal it; and its Appartments are ſo artificially contrived by me, according to the niceſt Rules of Architecture, that I can in either Seaſon ſcreen myſelf, and live ſecure from the Extremes of either Heat or Cold. Now and then I take a Turn or two in my Gardens, along my Canals and Fiſh-ponds, where I agreeably amuſe myſelf with Fiſhing an Hour or two together under ſome pleaſant ſhady Bower. Some Months in the Year I ſpend very delightfully on the *Euganian* Hills, where

where I have another very elegant Seat or Manſion-Houſe, whoſe adjacent Gardens and Fountains are beautifully neat, and diverſified with many Curioſities both of Nature and Art. When I am here, I divert myſelf often in going out with Beagles, and in killing Game, whereof there is great Variety in this Country. Sometimes I repair to, and enjoy my *Villa*, ſituate in a Valley beneath, which indeed is extremely pleaſant, the many Paths thither all meeting and terminating at a large Area, in the Midſt whereof is built a pretty neat Church, well adapted to the Condition or Bigneſs of the Place. A little murmuring Brook (called *Brenta)* divides and gently glides through this *Villa*, which is encircled with many large, fruitful, and well cultivated Fields, and a conſiderable Number of Buildings. This was not ſo antiently; the Place was then mooriſh and unhealthy, abounding in Bogs and Fens: An Habitation, fitter for Snakes, Toads, and Serpents, than for Men to dwell in. But I drained the Marſhes; ſo that being dry, the Air ſoon became more wholeſome; whereupon Men flocked thither, and built Houſes with wonderful Succeſs. By this Means was the Place brought to that Perfection we now behold it in; ſo that (I

may truly say) I have dedicated to God both a Temple, an Altar, and Hearts to worship him; the Thoughts whereof (as often as I reflect upon it) is a never-failing Spring of Comfort to me.

Once a Year I make a Visit to some one or other of the neighbouring Cities, where I enjoy the Sight and Communication of my Friends and Acquaintance, as also of excellent Artificers in Architecture, Painting, Sculpture, Musick, and Agriculture, whereof in this Age there is a great Plenty. I carefully inspect their Pieces, compare them with those of Antiquity, and am continually learning something that is new and worthy my Notice. I survey Palaces, Gardens, Antiquities, publick Fabricks, Temples, Fortifications; neither, in short, omit I any thing which may serve to gratify my Curiosity, or advance my Knowledge. I am infinitely delighted also with the charming Prospect of the various Places, and their beautiful Situation, in my Travels backwards and forwards; the verdant Plains, the lofty Hills, the chrystal Fountains, the antique Structures, and melodious Groves, all conspiring to form the most agreeable Appearance to the Eye,

Eye, and captivate the Sight. Neither is this Pleaſure of mine made leſs by the leaſt Decay of my Senſes; I ſee, and hear, and enjoy them all in as full Perfection, as ever I did in my Youth; eſpecially my Taſte, which any ſimple Fare ſuits better now than heretofore, when I was a Slave to my ſenſual Appetite.

The changing of Beds creates me no Inconvenience at all; I can ſleep ſound and quietly any where, and when I dream, my Dreams are pleaſant. But one Satisfaction, which pleaſes me above all the reſt, is to reflect how far inſtrumental my Suggeſtions and Advice have been towards the reducing of many rude and uncultivated Places to good Huſbandry: A Work of ſo great Importance to this State, and ſo expenſive and difficult to be performed. I was one of thoſe Perſons who was deputed for the Direction and Furtherance of that Undertaking: I reſided two whole Months together in thoſe marſhy Places, even in the Heat of Summer, (which in *Italy* is exceſſive) and yet (Thanks to the powerful Efficacy of my Regimen) I received no Hurt thereby. Theſe are the Solaces, theſe the ſubſtantial Pleaſures of my old Age, which are ſuperlatively preferable to the Joys

and Delights of a vicious and intemperate Youth. I am (God be praiſed) perfectly free from thoſe manifold Anxieties or Troubles of Mind, thoſe tormenting Maladies or Pains of Body, under which a Multitude of indiſcreet Perſons, both young and old, do labour.

A very convincing Argument of the Vigour and Sprightlineſs of my bodily as well as mental Faculties, (if the bare Mention of it may not be thought too trifling for a Subject of this Nature) is this, namely, that at theſe Years, *viz.* 83, I have compoſed a very diverting Comedy, whoſe Scenes are diverſified with an inoffenſive Variety of Wit and Humour; which has in it an agreeable Turn of Thought, and Quaintneſs of Expreſſion. Comedy, you know, is generally the Child of Youth, as Tragedy is the Product of Old Age: The latter, on account of its Gravity and Serioufneſs, befitting more mature Years; whilſt the former, by its Gaiety of Wit and Humour, is more agreeable to Youth. Now if an ancient *Greek* Poet, ten Years younger than myſelf, was admired and celebrated for his having wrote a Tragedy; why ſhould I be eſteemed leſs happy, or leſs myſelf, who

have

have compoſed and publiſhed a Comedy? When I am confident, that ſame Poet, tho' he was ten Years younger than I am, yet had not a better Share of Health, nor a livelier Imagination.

But to draw towards a Concluſion: As an Addition to my preſent Happineſs, I daily behold a Kind of Immortality in the Succeſſion of my Poſterity. When I come home, I find eleven Grand-Children of mine, all the Sons of one Father and Mother: All (as far as I can perceive) in perfect Health, docile, and of ſober and virtuous Diſpoſitions. I am pleaſed with the innocent Mirth, harmleſs Sports, and inoffenſive Prattle of theſe Youngſters. Some of the Elder of them indeed entertain me more agreeably. They underſtand Muſick, often play to me on the Harp, and ſing to it melodiouſly; and I myſelf, who have now as ſtrong and clear a Voice as ever, often join in Concert with them.

A ſober Old Age preferable to an intemperate Youth.

Is not this an undeniable Proof, that the Life I lead at theſe Years, is not a languiſhing melancholy one, but really a Life of the utmoſt Chearfulneſs, Mirth, and Pleaſure? I ſolemnly

ſolemnly aver, that (were the Option in my Power) I would not exchange Age and Condition with thoſe Youths, tho' never ſo robuſt and flouriſhing, who are Slaves to their Appetites. My own Experience hath convinced me, that ſuch as theſe are continually expoſed to a thouſand Diſeaſes, and Deaths. I am not inſenſible, how raſh and inconſiderate that Age is, how eaſily tranſported by Heat and Paſſion, and how apt too confidently to rely on their own Strength, and venturouſly to ruſh upon all thoſe Dangers, their Luſts and Paſſions prompt them to. They continue obſtinately deaf to Reaſon and ſober Counſel, and will not deſiſt from gratifying their corrupt Inclinations, let the Conſequence be what it will; never conſidering, that they are going the readier Way to increaſe and multiply thoſe evil Humours, which will infallibly render their Lives miſerable, and hurry them to their Graves. The former of theſe two Evils, is cruel; the latter inſupportable, and terrible to all looſe and wicked Livers, but eſpecially to the younger Sort of People, who dread nothing ſo much as dying; and to Senſualiſts, thoſe already hardened in a ſinful Courſe, who tremble (at leaſt in their more melancholy Moods) at the Thoughts of a future Judgment.

As

As for my Part, bleſſed be God, I am freed from any fearful Alarms of this Nature. I am certain, I ſhall not be ſeized with a Diſeaſe, ſo long as the Cauſe, which muſt produce it, is prevented by that ſacred and powerful Medicine, Sobriety; which I ever make uſe of: And for the anxious Fear of Death, at which the Diſſolute and Profane ſtartle, and are confounded, it gives me no manner of Concern at all; becauſe I have for ſo many Years together given way to, and followed the Dictates of right Reaſon, and true Religion. Whence I look upon it as a Diſgrace to be afraid of that, which cannot be avoided; and I hope, when my Time comes, to ſubmit with Patience and Reſignation, and to ſhare in the Merits of my Saviour and Redeemer. But altho' I am ſenſible I muſt die, yet I am perſuaded, it will be a conſiderable Time firſt, e'er I ſhall. For I know (ſetting aſide Caſualties) I cannot die but by a pure Reſolution, my Regularity having left Death no other Way of deſtroying me. And that is an honoutable and deſirable Death, which comes upon us by no other Means, than by a total, or natural Diſſolution. Nature herſelf, who has linked the Bonds of our Life together, can eaſily looſe them again without the leaſt Violence;

lence; and give Men a longer Reſpite, than Diſeaſes uſually do, which forcibly rend thoſe Chains aſunder. An End ſo painful, or a Death ſo violent, can be the only Effect of foreign Cauſes; ſince nothing is more oppoſite to Nature, than that which has a Tendency to weaken and deſtroy us.

When the Time of a Man's Diſſolution draweth nigh, he finds that his Strength begins to fail him gradually. His Body flags and droops; the Vigour of it is abated, its well-knit Limbs grow weak and feeble, and tremble, and bend, and knock together: His Speech, his Sight, his Hearing, his Memory and Judgment, all grow imperfect. In fine, the whole human Fabrick becomes tottering and decayed. But (Thanks to Heaven) this (as yet) is not my Caſe. On the contrary, I firmly believe, that my Soul, finding itſelf ſo well in my Body, will not (in Spite of all the Oppoſition of the elementary Qualities, whereof we are compoſed) be eaſily brought to quit her Habitation, and that it muſt be a Work of ſome conſiderable Time e'er ſhe can be put to Flight. In a word, I am confident, that I ſhall live many Years longer in perfect Health, and the full Enjoyment of the

Pleaſures

Pleaſures of this World; which indeed is very comfortable to me, and might be ſo to others too, would they (like me) but make a proper Uſe of it. I hope from hence to be made a Partaker of more ample Comforts and Bleſſings in the next World; and that through the Means of that true and holy Sobriety, to which I have been devoted: To whoſe Virtues I owe the happy and compleat Conqueſt I have gained over my ſinful Luſts and corrupt Affections: Nor need any Man deſpair of taſting the ſame Felicity, who will be careful (as I have been) to live (as becomes a Chriſtian) virtuouſly and ſoberly.

An Exhortation to a Life of *Sobriety.*

Since therefore a regular Life is ſo happy, its Name ſo commendable, its Poſſeſſion or Enjoyment ſo deſirable and advantageous; nothing more remains, after what hath been already ſaid, but to exhort, admoniſh, and intreat all Men, who tender their own Happineſs, to embrace with the ſtrongeſt Holds they can, this ineſtimable Treaſure. A Treaſure, which (as it exceeds all the Riches of the World beſides, by beſtowing upon Mankind two of the greateſt Bleſſings, *viz.* Health and Long Life, without which no Man can enjoy

enjoy the leaſt Degree of Happineſs) deſervedly merits our utmoſt Eſteem, eagereſt Purſuit, and moſt careful Preſervation of it, when obtained. This Treaſure (I am recommending) is that holy Sobriety, which is ever well-pleaſing to Almighty God, and the ſincere Friend of Nature. She is the Daughter of Reaſon, the Siſter of all other Virtues, the Concomitant of Temperance, always gay, always modeſt, always wiſe and punctual, and regular in her Functions and Operations. She is the Root of Health, of Induſtry, and of every Exerciſe and Employment, that are worthy a noble and divine Soul. She has the Laws, both Human and Divine, to countenance her. When ſhe reigns, (like Clouds diſſipated by that glorious Luminary, the Sun) Repletion, ſuperfluous Humours, noxious Vapours, Diſeaſes, Pains, and the Terrors even of Death itſelf, vaniſh.

The Beauty and Happineſs of it ſhould attract and captivate our Affections. The Promiſes ſhe makes us are very ſure and conſiderable; nothing leſs than the Duration of our mortal Being, and the complete Victory over the Vices of our Tempers and Conſtitutions. She will be the faithful Guardian of every Man's

Man's Life, that will but embrace her; whether Rich or Poor, Young or Old, of what Sex ſoever. She'll teach the Rich Man Moderation; the Poor Man, Frugality and Contentment. One ſhe'll teach Continence; another, Chaſtity: Old Men the Art of deferring the evil Hour of their Death, and young Men the Method of prolonging their Lives. She'll ſcour the Droſs off our Senſes, render the Body vigorous, the Underſtanding clear, the Soul amiable; gives us a happy Memory, free Motions, and juſt Actions. In a word, it is by her, that all the Powers both of Soul and Body, are maintained in a beautiful Order and perfect Harmony; which nothing but Irregularity can ruffle and diſcompoſe.

O moſt ſacred and powerful Sobriety! the ſure Protection of human Nature, the tender Guardian of our Lives, and infallible Medicine both of Soul and Body: How ought Men to praiſe thee, and with Hearts full of Gratitude to acknowledge thy Benefits; thou, who affordeſt them Means of arriving at the Joys of Heaven, and of preſerving their Health, and lengthening out their Days here upon Earth?

It were easy to expatiate on Commendation of this Virtue; but as it is not my Design at present to write a Panegyrick, I shall here stop my Pen, keeping within the Bounds of Sobriety on this Subject; and defer what I have more to say on this Head, to some future Opportunity.

FINIS.